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Magazine

October 1953
Volume 28
Number 6



GERALD B. WINROD ★ EDITOR

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- 4) I SAW THE DEAD
- 5) WHY TWO HELLS?
- 6) LIFE'S VINEGAR
- 7) TRIBULATION
- 8) THIS IS MY BODY

- 9) WHAT TIME IS IT?
- 10) GOD'S WHOLE PLAN
- 11) OUR NEW CLOTHING
- 12) THIS IS MY BLOOD
- 13) MARK OF THE BEAST
- 14) LAME ON BOTH FEET
- 15) THE TWO VINES

- 16) THERE'S NO NIGHT THERE
- 17) HOW WILL THE DEAD RISE?
- 18) THE TRAGEDY OF ... ALMOST
- 19) ARE DREAMS REAL? — SCRIPTURE
- 20) OUR PERFECT HOME



The First 20



- 21) WHAT HAPPENED BEFORE ADAM?
- 22) PEARLY GATES
- 23) A RIGHT HEART
- 24) HANDWRITING ON THE WALL
- 25) ANGELS
- 26) THE FLOOD

- 27) DEPARTED LOVED ONES — CAN THEY SEE US?
- 28) SATAN
- 29) CHRIST'S 1000 YEAR REIGN
- 30) THE FIVE CROWNS
- 31) MINISTRY OF TEARS
- 32) DON'T WORRY ABOUT THE FUTURE

- 33) THE RAPTURE
- 34) AT MIDNIGHT
- 35) IN THE BEGINNING
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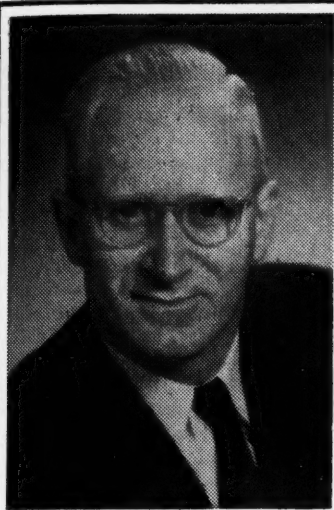
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DEFENDER MAGAZINE



THE U.N. A SINISTER PLOT

KENNETH GOFF
ENGLEWOOD, COLORADO

JEWISH PUBLICATIONS claim that more of their people are concentrated today in New York City than at any time in Babylon or Jerusalem. It is a known fact that more Jews are there than in Israel.

For this reason New York is rapidly becoming the world's principal city of internationalism and intrigue. Its leading attraction, the United Nations, is as much a Jewish creation as Coney Island.

On reaching the city recently, at the Pennsylvania railroad station, I observed several groups of young people arriving on incoming trains. I made inquiry and found this to be a daily occurrence because students were coming from all directions to U.N. headquarters to be schooled in the principles of world government.

Out at the U.N. buildings I noticed that every student was given an assortment of literature which must have cost

in preparation, in the neighborhood of five dollars a packet. This is only one phase of a high powered program of indoctrination being carried on among the youth of America.

Riding in a taxicab, I could see from a distance the Secretariat Building towering high in the New York skyline. It has been compared to a matchbox in appearance. Dr. Winrod draws an analogy between this amazing piece of architecture and the ancient Tower of Babel.

New York's "international eighteen acres" are located on the edge of the Hudson river. The last lap of the ride takes one through the avenue of flags — flags of the member nations, including the anti-Christ emblems of Soviet Russia and her satellite states.

I felt depressed, realizing that representatives of these governments have access to the United States, even enjoying diplomatic immunity when crossing our

borders. This means that spies are free to come and go ... and that employees of Communist governments are able to bring all kinds of poison into the Country. No wonder Moscow supported the plan of establishing U.N. headquarters in New York instead of Geneva!

FOLLOWING THE GUIDE

Once inside the Assembly Building we were given cards bearing numbers and told to wait in line. A total of eleven tours were arranged for that afternoon in addition to the student groups.

At 3:00 p.m. a Russian girl appeared, neatly dressed, to serve as our guide. She explained that we were no longer on American soil ... that we had entered international territory and during the tour should think of ourselves as citizens of the world.

It was at once evident that the young woman had been carefully trained in the art of U.N. propaganda. She knew the line to perfection. In the shrewdest, most adroit language and by a careful play upon words, she raised questions in everyone's mind about the durability of the American capitalistic system. Seed thoughts about the alleged advantages of the Socialist state were carefully planted.

World government in which every nation, and eventually every human being, would come under one international system, was held up as the ideal toward which all should strive. She talked a blue streak, giving the United States a sly dig at every opportunity.

In one chamber we were allowed to remain about ten minutes and listen to part of a discourse by a Czechoslovakian delegate on atrocities in Franco Spain. It was ironical to hear this red parrot and traitor, who had aided in

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having his own country raped by Russian hordes, making a speech on atrocities in another nation. He tried to leave an impression that Communists are the real emancipators of mankind.

We came to a place where a Communist artist, who had been expelled from Spain during the civil war, was directing the making of a mural. The drawing presumed to convey human progress from the dawn of mankind to the year two thousand. The stages of advancement were marked off by the use of clenched fists, with the trend moving toward the arrival on the historic scene of a man bearing strong Oriental features — the mongrelized one-world citizen of the twenty-first century.

The Korean situation was under discussion in another room that we visited and I spotted Arkady Sobolev in the group. As U.N. Minister of War, Communications and Information, this noted Communist leader from Russia was in position to do much to sabotage our war efforts in Korea. All movements of troops and war materials had to be reported to him in advance. This suggests something of the handicap under which American boys were compelled to fight.

Our final stop was in the library and book room where large quantities of literature were being mailed out, not under American postage, but with U.N. stamps.

At no time was the name of God or Christ mentioned except in blasphemy. But enshrined in the foyer of the building was a mammoth statue of the Greek king of gods, Zeus, completely nude. Much ado was made about the image. This is the only god that enjoys recognition at U.N. headquarters.

THE BRICKER AMENDMENT

There is a move on in the United States Senate at the present time that has one-worlders everywhere worried. I refer to promotion of the "Bricker Amendment" which was introduced into the Senate in 1952 with the support of 59 members as co-sponsors. But despite its popularity, Truman and Acheson succeeded in having the proposal blocked.

The bill was reintroduced in the

ORDER

A Copy of Kenneth Goff's dynamic book, "One World a Red World." Price 50 cents. As a former Communist leader, the Author is in possession of startling information on Moscow's plan to use the U.N. as a vehicle of world conquest. DEFENDER PUBLISHERS, WICHITA, KANS.

Eighty-third Congress but due to opposition on the part of Eisenhower and Dulles, remains bottled up in committee. If enacted, the measure will restrict the making of American law by international treaty ... and will, as Senator Bricker says, "plug a dangerous Constitutional loophole."

Many people do not realize all that is potentially involved when our Government enters into a treaty agreement with a foreign power. Article VI, Clause 2 of the Constitution provides:

"All treaties made, or which shall be made, under the authority of the United States, shall be the supreme Law of the Land ... anything in the Constitution or Laws of any State to the Contrary notwithstanding."

Cognizant of this provision, the men who drafted the U.N. Charter gave the organization authority to negotiate treaties with all nations. If they could get the United States to make certain treaty agreements, our entire pattern of Government would be altered without the American people being given an opportunity to express themselves ... because a treaty instantly becomes the law of the land.

The so-called "Genocide" treaty, introduced before the Senate in 1951, was a move in this direction. Public hearings were held in March of that year but alert Senators have so far stymied the effort.

Smart internationalist lawyers have drafted a series of treaties which, if enacted, would completely change the American form of Government. Another treaty equally as dangerous as the Genocide proposal is the "Universal Decla-

ration of Human Rights" (an international F.E.P.C.) promoted by Eleanor Roosevelt. It is also being stymied by alert Senators.

If adopted by two-thirds of the Senate and House and three-fourths of the State Legislatures, the Bricker Amendment will become the Twenty-third Amendment to the Constitution.

Frank E. Holman of Seattle, former President of the American Bar Association, gave Senator Bricker the idea for the Amendment and has toured the Country speaking in its behalf. The issue became a subject of hot debate at the annual convention of the Bar Association in Boston last month.

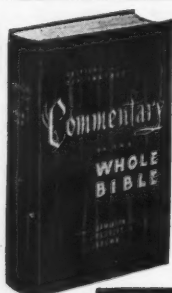
John Foster Dulles asked the organization to go on record as opposing the Amendment but was voted down following a powerful speech by Mr. Holman. And yet this same Dulles, speaking before the same American Bar Association in Louisville, on April 12, 1952, had stated:

"The treaty making power is an extraordinary power, liable to abuse. Treaties make international law and also they make domestic law. Under our Constitution, treaties become the supreme law of the land. They are, indeed, more supreme than ordinary laws, for Congressional laws are invalid if they do not conform to the Constitution, whereas treaty law can override the Constitution. Treaties, for example, can take powers away from the Congress and give them to the President; they can take powers from the State and give them to the Federal Government or to some international body, and they can cut right across the rights given to the people by the constitutional Bill of Rights."

A STARTLING DISCLOSURE

Representative Usher L. Burdick of North Dakota is rendering a patriotic service by calling public attention to the evils of certain U.N. proposals. At this point I shall quote from one of his recent speeches:

"It is likely that no Senator ever dreamed that the United Nations would



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ever attempt, either through the Charter or by any subsequent convention, to change the Constitution of the United States. But that has already happened, insofar as showing an attempt on the part of the United Nations to change our Constitution.

"One of these conventions will come before the Senate of the United States shortly. It attempts to write a new definition of free speech, free religion, and a free press.

"The provisions of the Covenant of Human Rights, proposed and submitted to the Senate for ratification is as follows:

"Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive, and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of choice... but this right is subject to certain restrictions, but these shall be such only as are provided by law or are necessary for the protection of national security, public order, safety, health or morals, or of the rights, freedoms, and reputation of others.

"Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are pursuant to law and are reasonable and necessary to protect the public safety, order, health or morals or the fundamental rights of others."

"The most ardent and unreasonable supporter of the United Nations must admit that here in these sections proposed by the United Nations the proposal to amend our Federal Constitution is clearly obvious. Loaded down with all these restrictions and conditions—to be interpreted by the United Nations—it must be clear to all that the attempt is being made to destroy these fundamental freedoms as expressed in our Constitution."

THE U.N. LOVES REDS

The U.N. has been, from the beginning, a nesting place for red vipers. Communists have always occupied strategic posts from top to bottom. This was

brought out through investigations conducted by the Senate Internal Security Committee.

A number of Americans (in name only) who apparently love Russia more than their own Country, were removed from powerful positions as a result of these investigations. One day last month, the U.N. Administrative Tribunal, consisting of three European members, came to the defense of these deposed Reds, by ordering them paid large sums of money. Orders were also given to return them to their positions. They were to be given back pay and "compensation for damages."

This was not only a brazen slap in the face of the United States Senate, but an insult to the American people as well, since the tax payers of our Country furnish thirty-five per cent of the operating costs of the U.N. octopus. More than \$132,500 was assessed in "damages for eleven Reds."

Apparently recognizing that the Tribunal's mandate would not sit well with the American public, Secretary General Dag Hammarskjöld refused to reinstate the Reds but agreed to the financial arrangement laid down.

This arrogant and incredible decision suggests the wisdom of those members of Congress who have said that we should withdraw all funds and let the organization starve to death. It presumes to boss us in our own house and give domestic Reds full support in their traitorous schemes against the Government of the United States.

PROPHETIC PROSPECTS

It is amazing that here before our eyes is being established a modern Tower of Babel—a vehicle of the type prophesied for use by the Antichrist who, according to the prophets of God, will rule the nations before the curtain drops on the present epoch.

The dream of one worlders may look good on paper, but it adds up to the age old plan of Satan to produce a Christless Millennium. The U.N. ignores God. Satan's idea has always been to inflate man's ego above consideration for the Creator.

We see this first in the Garden of Eden, the serpent speaking to Eve. (Genesis 3:5), "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods."

Since Eden, man has been trying to duplicate the Paradise lost through the Fall. But his heart remains desperately wicked. What the Utopian dreamers fail to grasp is that man without Christ is helpless to meet the demands of the moral law.

To try to build a new world order with fallen men is folly. Everybody desires a peaceful world, but how to obtain it is the question. Can it be obtained by abolishing war; by mongrelizing races into one race; by putting all mankind under one government? The answer is emphatically, No. For when you have done all this, you still have a world society of fallen men—men who will in time, like the hog, return to their wallow.

It is not strange that men should be homesick for Eden. The turmoil and strife in the present world causes them to long for a land of "pure delight;" for a time when the lion and the lamb shall lie down together—a time when swords shall be beaten into plowshares and nations will know war no more.

This hope will find full realization in the return of Him, Who is able to restore Eden and inaugurate a reign of lasting peace, for He is the Prince of Peace. And the signs of the times indicate that the day of His coming must not be far distant.

"Even so, come, Lord Jesus." Revelation 22:20.

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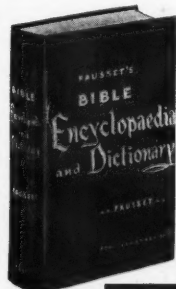
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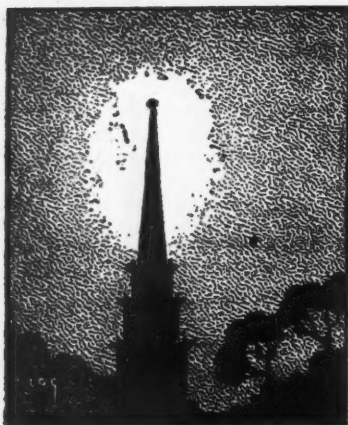
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Sit still, my daughter ... for the man will not be in rest until he have finished the thing this day.—Ruth 3:18.

UNLESS THE HEART is at rest, it will not be possible to minister the real help and comfort that those around us need. We must learn the innermost secret of Him who bade the weary and heavy-laden to rest. Christ's secret is not to relieve us of our labor or our responsibilities, but to give us the secret of tranquillity.

We will borrow an illustration from the Old Testament, which will light up and enforce our lesson, and then consider how the heart may beat quietly in respect to all the prayers, problems, and purposes of life.

Outside the little town of Bethlehem, situated on the brow of one of the Judaean hills, was a piece of land which was an eyesore and a nuisance to the neighborhood. For years it had lain neglected. Thistles, rubbish, and rank growth covered it, the seeds of which were scattered far and wide.

It was the property of two women — the elder, a lone widow who had recently returned from Moab, whither her husband and she had gone in a fit of unbelief some years before; but she returned, leaving three graves behind. A young woman had accompanied her, cleaving faithfully. Out of pure sympathy she had turned her back on home and friends, the land of her birth, and the temple of her god; had crossed the mountains, with her sacred charge, and had adopted her people, her fatherland, her God, little dreaming that her name would become indissolubly connected with Bethlehem's greatest Son, and with the Saviour of the world!

As these two, late one afternoon, walked along the main street of Bethlehem, the women sitting at their cottage doors recognized in the elder woman the playmate of their girlhood. They

THE QUIET HEART

Sermon Of The Month

DR. F. B. MEYER

had last seen her as a happy wife and mother, and wished her well as she was starting for Moab; but they shook their heads with sad forebodings after she had padded by. Probably the old home had remained untenanted, and there the two sheltered themselves, depending for their food on the result of the younger woman's gleaning in the neighboring fields, where the barley harvest was being reaped.

There she had good success, but permanent improvement of their position could come only through some arrangement concerning that piece of land and the disposal of the young girl's life, in accordance with Hebrew law and precedent. So far as Naomi understood the case, the future of both lay at the discretion of a leading citizen, a near kinsman of her husband, Boaz by name, who had reached middle life, was still unmarried, of great wealth, high ideals, and universally respected and beloved. His presence in the councils of his people was a guarantee of order and righteousness; and his word was his bond.

Secretly the mother's heart was con-

stantly turning toward this man. She knew that he could be trusted, and rejoiced when Ruth returned with warm praise of the kind words he had addressed to her, the only doubt being whether he would be willing to do the kinsman's part, or would devolve it on a more distant member of the clan.

She was overjoyed, therefore, when she learned that he was prepared to do all that might be necessary to save the name of the dead, and rehabilitate the family fortunes. One further difficulty, however, had to be faced. There was a nearer kinsman, who might assert his right. Owing, however, to some flaw in the leasehold of the property, and also to his reluctance to marry this Moabite girl, no further obstacle blocked the benevolent plans which, beneath the guidance of God's Spirit, had formulated themselves in the mind and heart of Boaz.

The solution of the matter, which was being settled in the city gate by a council of elders, hastily summoned, involved considerable delay. Hour after hour passed in the leisurely formalities, and it was probably the late afternoon when the matter was settled. In the meanwhile the two women awaited the verdict. The older woman had read the evident leadings of Providence, and was morally sure of the issue. She knew the character of Boaz, and was confident that he would not fail in this crisis. But Ruth found it hard to be patient.

She was constantly rising to her feet, going to the door, looking up and down the street, feverish with excitement, unable to control herself amid the lights and shadows that chased each other across her heart. Presently the elder woman interfered and said: "Sit still, daughter; we have placed the whole matter in the hands of Boaz. He is an honorable man, a man of his word, a man of decision and dispatch. What he has undertaken he will carry out. The man will not rest till he has finished the thing this day. Let us reckon on him, and be at rest. Sit still! Sit still!"

So the day passed on. At last they heard steps in the silent street, and Boaz entered the cottage with a kindly look on his face, saying: "It is all settled. The next kinsman prefers not to prejudice his present position by assuming the tenure of this piece of land, the title deeds to which are not very reliable. I therefore will assume his place, take the land under my care, and to you, Ruth, I offer my hand in marriage." The story is a beautiful one. As Boaz claimed that estate, and made it a valuable addition to his own holding, so we may dare to believe that Jesus Christ will never rest till this sin-stained, distracted, and de-

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He is our near Kinsman by His definite choice to descend to the cradle at Bethlehem and become flesh of our flesh. He went so far as to die for our redemption! His bloody sweat and the blood and water of His broken heart have consecrated His union with our race. He need not have died, but might have stepped into heaven from the Transfiguration Mount.

He has carried our nature to heaven, and that is the indissoluble bond between Him and us. "Sit still! Sit still! He will make all things new! He will not rest until He has finished the great purpose which He has been steadfastly pursuing from eternal ages!"

1. OUR PRAYERS. But there is a personal aspect of the matter, on which we desire to insist. We must calm our anxious, restless, tumultuous souls by reckoning on Christ in respect to our personal needs. When once we have thoughtfully, deliberately, and prayerfully handed over to Him some matter of vital interest, we must dare to believe that He has taken it in hand, and that He will not be at rest until He has finished it. "The Lord will perfect that which concerneth us; his mercy endureth for ever, and he will not forsake the work of his own hands." There are three levels in prayer, which correspond with the three levels of life, the child, the wrestler in mid-current, and the mature believer.

The first of these is unfolded in the Sermon on the Mount. We ask for things we need. We seek for truth and right understanding, as a man seeks for pearls. We knock for admittance into personal fellowship and communion. All through our life we require these; but they are very characteristic of the child's simplicity.

The second we find in the story of the widow's conflict with the unrighteous judge. She united herself with the authority of his judicial position against the high-handed injustice of her oppressor.

The third we find often referred to in the closing months of our Lord's life. "Whatsoever ye shall bind on earth shall be bound in heaven;" "He shall have whatsoever he saith;" "Believe

that ye have received, and ye shall have;" "Have faith in God," which, as Hudson Taylor was wont to say, is equivalent to "Reckon on God's faith or faithfulness to you." These latter quotations clearly indicate that there is something more in prayer than we have been accustomed to think.

Prayer is the cooperation of the human spirit with the divine. As a slight noise will sometimes dislodge an avalanche, so the prayer of faith sets in motion the power of the ascended Christ. Believing prayer supplies the Almighty with the fulcrum on which He

rests the lever of His omnipotence.

But prayer of this kind has two characteristics. First, we wait for the Holy Spirit to teach us what to pray for. He must make intercession for the saints according to the will of God. We cannot



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impose His upon us. Only thus do we know that we are in the line of His purposes, and that we have our petitions.

Second, we cease to worry. However long the interval, however strong the combination of adverse circumstances, we can sit still, with the patience of an unwavering faith, being assured that Christ will not rest until He has finished the thing with which we have entrusted Him. The climax of the life of prayer is that sense of fellowship between Christ and ourselves. It is the communion of the Holy Spirit. We reckon on God's faithfulness to so large an extent that definite asking is exchanged for quiet waiting.

2. OUR LIFE PROBLEMS. They are set before us to test us. Each has its purpose. Some muscle or aptitude has to be tested and strengthened by use. It is thus that character is developed and impulses become principles.

From the experience of a long life I urge that the best confidant and adviser is Christ Himself. The wisest and safest course is to place the whole case in His hands, asking Him to advise and control. "Roll thy way upon the Lord," says the Psalmist; "trust also in Him." He is the wonderful Counselor, says the prophet.

There is an immense realm within us, known as the subconscious self. It has been suggested that as much of this is concealed as seven-eighths of an iceberg are concealed beneath the surface of the ocean. By our surrender to Him, our Lord has access to this vast capacity of knowledge, and in these depths can formulate resolution, decisions, and judgments which are absolutely right.

When once a decision has been arrived at which is confirmed by some

outward incident and the teaching of Scripture, be sure to follow it out, though the heavens threaten to fall. The late Bishop Temple said truly that "all true guidance consists in calling up from within the souls of men the powers that are living and working in the secret abysses of their souls."

The sea is very wide, the crosscurrents very treacherous, our bark very frail. It is best to take the Pilot on board, then the captain may go down from the bridge and rest. Don't worry. Don't anticipate. Don't fear. Don't, like Saul, be precipitate and offer the sacrifice before Samuel arrives. "Sit still, my soul, sit still. Jesus, whom thou has trusted, will not fail thee. He will not rest until He has finished that which thou hast committed to His care!"

3. OUR PURPOSES. The servants of Christ will often become aware of a purpose steadily forming in their hearts. Paul, kneeling in the temple, becomes aware that henceforth his life-work must lie among the Gentiles. Philip discovers that he must leave the revival which has broken out in Samaria and go to wait on a bit of wilderness track for a certain purpose, which is not further disclosed. Paul arrives at Ephesus just as Apollos leaves it.

Mary Fisher traverses land and sea to give her message to the Sultan himself, which he receives with much attention and gravity. Stephen Grellet preaches a sermon, apparently to nobody, in the heart of the forest, which led to one thousand sheep being brought home to the Good Shepherd. Carey is impressed to go to India, Judson to Burma, John Williams to Raratonga, Mary Slessor to West Africa. Tens of thousands whose biographies have never been printed have felt the urge of the

Spirit of Christ and have dared to obey, to their everlasting joy.

Our one act must be to obey. We must keep our souls before Him as a still lake. We must throw on Him the entire responsibility of opening the way, providing the funds, and inclining our friends to acquiesce. The route, the hour, the companionships, the minding of things behind, the preparing of things before, must be absolutely committed to His grace. He must open the way and go in front and bring up the rear.

Everything will be deftly and abundantly arranged. All we have to do is to follow where He leads, quieting our souls by the refrain: "Sit still, my soul, sit still, for He will not be at rest till He has perfected that to which He has put His hand."

Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine
poured forth,
For Love's strength standeth in Love's
sacrifice,
And whoso suffers most hath most to
give.

Our Interests First

SOME COMMENTATORS have scented a whiff of Americanism — a tendency at long last to put our interests first — emanating from Dulles' American Legion Convention speech: "One simple sentiment dominates us all. We seek to promote the welfare of the United States . . . We do not now have to be constantly taking international public opinion polls to find out what others want, then doing what seems will make us popular." Amen!

—Upton Close

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The Scarlet Worm

REV. JOHN H. BOSTROM . . . PASADENA, CALIFORNIA

THE TWENTY-SECOND PSALM is a prophetic portion of Scripture of supreme importance. A careful study will reveal that it speaks of the sufferings of the Lord Jesus Christ.

In fact, the use of personal pronouns, together with certain phrases, the exact duplicate of which are found in New Testament fulfillment, leave no doubt that our Lord spoke through the Psalmist concerning Himself in connection with His great redemptive work.

Notice the expressions . . .

"My God, my God, why hast thou forsaken me?" Psalm 22:1 and Matthew 27:46.

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." Psalm 22:7,8 and Matthew 27:39,43.

"They pierced my hands and my feet." Psalm 22:16, Matthew 27:35 and John 20:25.

"They part my garments among them, and cast lots upon my vesture." Psalm 22:18 and Matthew 27:35.

But the most unusual term descriptive of the Saviour in the entire Psalm, if not the whole Bible, is found in the sixth verse: "But I am a worm, and no

man; a reproach of men, and despised of the people."

"I am a worm." How strange and utterly unique! What an odd name for anyone to assume, and an especially peculiar appellation for the Son of God. It is interesting to examine closely this term to discover the meaning hidden in its depths.

There was a time when I did not like to sing the first stanza of one of our good old hymns —

Alas and did my Saviour bleed
And did my Sovereign die;
Would He devote that sacred head
For such a worm as I.

That word "worm" was repulsive to me. I did not like the idea of referring to myself as a worm, for the simple reason that I did not consider myself a worm. Was I not a man created in the image of God?

But when this extraordinary expression was opened up to me, and I saw that the Lord Himself had said, "But I am a worm," I concluded that "the servant is not greater than his Lord." And if my Master, my Saviour, the Son of God, could say that of Himself, surely I dare not make any greater claims.

In the Hebrew, this word "worm" is *Tolahath Shanee*, and means "scarlet worm." It refers to certain worms gathered in the Arabian peninsula, for the

purpose of producing a beautiful scarlet color or dye, with which the orientals, and at the time of Moses, were accustomed to color their garments. Some of the furnishings of the tabernacle in the wilderness, and part of the veil, were this bright crimson color.

The blood of the red or scarlet worm was different from the blood of other worms, also different from the blood of human beings, in that it would neither coagulate nor change color. The blood of all other creatures is subject to both coagulation and fading.

For instance, if you cut your finger and watch the blood as it flows from the wound, you will see that it is bright red. Later on, however, when removing the bandage, you will see that the stains on the cloth are not bright red, but a pale brown. Not so with the blood of the scarlet worm. Its brilliant hue was retained even after being exposed to the air. Hence, it was valuable as a dye.

Here, out of natural history, we have a remarkable comparison with the incorruptible blood of the Lord Jesus Christ. His blood was *different* than any that ever flowed in human veins. His was life-giving blood. In fact, of Christ it is written, "A body hast thou prepared me."

Belief in the miraculous conception and virgin birth of Christ is essential to saving Faith. In the plan of redemption these are basic truths.

He who was in the beginnings — He who created worlds and myriads of shining stars that no man can number — came to earth to dwell among men. Not in His glorified, celestial beauty did He come, but as a man.

Isaiah said that He would be "as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." He took upon Himself human form. The Holy Spirit pre-

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pared in the womb of the Virgin Mary a body for the Son of God, and in that body was placed life-giving blood.

Speaking of the Lord Jesus, the Apostle Paul writes to Timothy, "And without controversy great is the mystery of godliness: God was manifest in the flesh, (Christ appeared in human form — Weymouth) justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." God manifest in the flesh! Otherwise His blood could not atone for the sins of a fallen race.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," which means God with us. This name speaks of the union of the human and divine natures in our Lord. Here, indeed, was the promised seed of the woman which was to bruise the serpent's head.

Whereas, there are many in church circles who deny the deity of Christ, and the efficacy of His shed blood, the fact remains that we must accept this revelation of divine truth or perish by the wayside. Was Jesus the son of Mary by natural generation, or was He the Son of God by supernatural generation? The answer to this question makes all the difference in the world.

Was Jesus just a good man or was He God-Man? To say that He was just a good man is illogical, for if His claims to deity were not true, then He was not a good man, but an imposter; and, consequently, if He did not speak the truth, He was not a safe guide to follow. The Scriptures do not refer to the Galilean as a mere human being setting forth a splendid example for others to follow, but they speak of Him as the divine Saviour, who by His death and resurrection, is able to save to the uttermost all who come unto God by Him.

In order to get the blood of these scarlet worms, the orientals would take

a mortar and crush them, and then dip their garments or curtains into the blood, and the fabrics would come out a beautiful scarlet hue.

Our Lord was also crushed; not at first on Calvary, but in Gethsemane. It is significant that the word "Gethsemane" means oil-press or olive-press, for here commenced, in earnest, the pressing or crushing of the Scarlet Worm. Blood poured from the pores of His flesh down upon the sands below.

The red worms had a certain monetary value, but it was only because their blood was useful as a dye. Consequently, they were worthless, as far as a dye was concerned, unless the blood was taken from them. This meant a crushing process — a squeezing out of every drop of blood, every bit of life. In a word, it meant death! While the scarlet worms were alive, naturally they could not be used to color fabrics, but when death came, their blood was available. Jesus, before His death, was God's potential sacrificial Lamb, but not until His blood was shed did He atone for the sins of the world.

"And without shedding of blood is no remission." (Hebrews 9:22) "That he by the grace of God should taste death for every man." (Hebrews 2:9)

Look at the typical lamb in the fifteenth chapter of Exodus. The instructions there were explicit, even as to the details of the Passover feast. The lamb was to be without blemish. It was to be killed, and the blood applied to the door posts.

The life of the first-born son in every home in Goshen was spared, not because the lamb was without blemish, nor because it met other requirements, but because it was slain and its blood sprinkled on the door posts. The lamb's physical perfection alone in nowise guaranteed the protection of the life of the first-born.

Neither did the following of instructions concerning the preparation and eating of the meal, nor the manner in which the family was clothed, determine the safety of the first-born.

The directions for protection from judgment were very specific: The lamb was to be slain, and its blood was to be applied to the two side posts and on the upper door post of the house. God had said, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you." So we see that the thing of paramount importance was the application of the shed blood.

Dr. Stearns, of Germantown, Pennsylvania, was approached at the close of a gospel service by a man who said: "We are tired of the Christ whom you preach, the Christ of vicarious suffering, that bloody religion you are always presenting. All we need now is an example; just someone to show us the way."

The preacher replied, "Are you willing to follow Jesus as an example all the way?"

Serenely he said, "I am."

Dr. Stearns then quoted: "He . . . who knew no sin," adding, "Now, take the first step."

Of course, the man found that impossible, as does everyone else, for we are all helpless to take the first step in following Jesus as an example. What we need is not only an example, but a Saviour! You cannot walk in the footsteps of Jesus unless first you have been a partaker of His life. It is through the death of Christ that we have the forgiveness of sins, and power is imparted to us by the risen Lord, to live a victorious life.

What can wash away my sins?

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What can make me whole again?

Nothing but the blood of Jesus.

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The atonement of the Lord Jesus Christ is the central and fundamental doctrine of the Christian religion, and when fiery darts of unbelief are hurled at the blood of Jesus, to nullify its saving power and to take it out of God's plan of redemption, the very life of the Son of God is attacked, for "the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Leviticus 17:11) "The blood of Jesus Christ his Son cleanseth us from all sin." (I John 1-7)

Just prior to the garden experience, Jesus and His disciples had finished their last supper together. What was regarded by them as a farewell fraternal feast, became charged with spiritual significance by the Master, as He said, "Take, eat; this is my body." And then, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." He then announced His betrayal, whereupon they — with one exception — were filled with wonderment and began to question, "Is it I?"

After the brief meal was concluded, Jesus together with the eleven, took his departure from that memorable room, and wended his way across the brook Kedron, to the Garden of Gethsemane, a place where he had oftentimes resorted with his disciples. Upon coming into the garden he left all but Peter, James, and John, at the entrance; and taking these three with him, he went a little farther. Then, leaving them at another spot, he pressed on still farther—alone.

There He knelt and prayed to His Father in heaven. His prayer was most unusual, especially when we bear in mind that he was the Son of God. He prayed, "O, my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Paraphrased, His prayer was, "Father, if a lost human race can be saved in any other way but by My death on Calvary, please spare Me from this anguish. However, I want Thy will to be done — not Mine."

The Saviour was already beginning to feel the weight of the sins of the whole world. He had said, "My soul is

exceeding sorrowful, even unto death."

When He prayed, "Not my will," He was virtually saying, "Because of these human limitations and tendencies, I do not desire to go through this terrible ordeal, but I love Thee, and I love the souls of men. For this cause have I come into the world — to do Thy will. Help Me, my Father. Do not let me have My way, but Thy will be done."

"But I am a worm, and no man; a reproach of men, and despised of the people." The Scarlet Worm! The meek and lowly Nazarene; submissive to the Father's will; obedient unto death, even the death of the cross; our Saviour.

DR. SCHIRMER'S PERSECUTION

DR. J. S. SCHIRMER, whose hospital at Corning, Arkansas has become nationally famous for the cure of ailments which organized medicine insists are incurable, is the latest victim to feel the pressure of America's medical dictatorship.

His persecution is part of the nationwide pattern in which attempts are being made to destroy physicians whose cures have attracted special attention — Dr. Harold Wilson of Columbus, Dr. Julian Baldor of Tampa, Dr. C. E. Hardy of Nashville, Dr. S. G. Bandeen of Louisville, Dr. Andrew Ivy of Chicago, Dr. Robert E. Lincoln of Boston ... and others.

The American Medical Association takes full credit for Dr. Schirmer's harassment, working through the office of Tom Gentry, Attorney General of Arkansas. Any doctor who cures cancer, polio, tuberculosis, arthritis and other so-called incurable diseases by use of the Hoxsey medications, Lincoln Bacteriophage, Ivy Krebiozen or any other system, may expect to become a marked man.

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The truth has been established and publicized by agencies of the Federal Government. Nothing short of prison sentences for those guilty of promoting this crime against humanity will correct the situation.

Dr. Schirmer has been ordered into court to show why his license to practice medicine should not be revoked. Attorney General Gentry appointed a special assistant to prepare and file the charges ... Eugene Warren, of Little Rock, who is attorney for both the American Medical Association and the Arkansas Medical Society.

The actual charge against the doctor consumes only about three paragraphs. Then follows 26 pages of smear — the cheapest, lowest, most violent and vicious type of smearing imaginable, written for newspaper consumption ... in an effort to convict the victim in the public mind.

As far as the factual side of the case is concerned, the 26 pages are utterly meaningless and irrelevant, and will be thrown out of court. Several newspapers accommodated the A.M.A. by publishing smear articles and time will be required to purge the poison from the minds of the readers.

This whole disgraceful episode is such as to cause every self-respecting doctor who holds membership in the A.M.A. to blush with shame. Fortunately Dr. Schirmer is represented by top level legal counsel (State Senator Q. B. Hurst of Hot Springs) and will, in all probability, give his opponents a thorough beating.

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BENEDICT FITZGERALD'S SECOND SENATE REPORT

A Report showing why the United States Senate should investigate, and demand the prosecution of individuals and organizations, guilty of conspiring to keep a knowledge of cancer cures from reaching the American people.

EDITOR'S NOTE: Mr. Benedict Fitzgerald, a top level prosecutor in the Department of Justice, was loaned early this year to the United States Senate Committee on Interstate and Foreign Commerce ... to investigate an alleged conspiracy, promoted by certain drug and medical interests, to keep cures for cancer from reaching sufferers of this dread disease.

He worked under the direction of the late Senator Charles W. Tobey of New Hampshire, whose son had been cured by the Lincoln Bacteriophage, of a cancer which highest medical authorities pronounced inoperable and incurable. After Senator Tobey's death in July of this year, Senator John W. Bricker became chairman of the Committee on Interstate and Foreign Commerce.

To the surprise of a great many people, the Senator from Ohio refused to support the investigation. Mr. Fitzgerald went ahead anyway, finished his Report (aptly called, "The Most Important Medical Document of our Generation"), and on August 11th sent copies to all thirteen members of the Committee.

The complete text of this Report appeared in the August Defender and has since been published in pamphlet form, available at seven cents per copy, to cover cost of printing and mailing ... Defender Publishers, Wichita.

Senator Bricker is a great American ... but on this issue he is wrong, dead wrong, and must be opposed! The tens of thousands of letters and telegrams with which he has been deluged, asking him to change his position and authorize Mr. Fitzgerald to continue, have proven futile.

Since the investigation, as thus far conducted, has turned up several clear violations of the law on the part of the CONSPIRATORS, the matter is believed to come within the jurisdiction of the Senate Judiciary Committee ... of which Senator William E. Langer is chairman. Senator Bricker's refusal to cooperate made necessary the following letter by Mr. Fitzgerald to the Senator from North Dakota.

It is fervently hoped that Senator Langer will assume responsibility, engage Mr. Fitzgerald as special counsel for the Senate Judiciary Committee and never stop until the Conspiracy is destroyed, even if it means indictments, arrests and jail sentences for those guilty. The Senator is a man of courage and will be guided by what he believes to be best for the Country, without regard to political expediency.

Readers of these lines should write Senator Langer (Senate Office Building, Washington, D.C.) assuring him of their prayers and moral support if he will step into the gap — at this crucial time when the physical well being of millions of his countrymen is at stake.

September 21, 1953

Hon. William E. Langer,
Chairman of The Senate Judiciary Committee,
United States Senate Office Building,
Washington 25, D.C.

Dear Senator Langer:

During the early part of 1953, a former colleague of yours, Senator Charles W. Tobey, (R-NH) in his capacity as Chairman of the Interstate and Foreign Commerce Committee, of the United States Senate, undertook a study of the disease cancer.

Senator Tobey was particularly interested in the facts involved in the alleged interstate conspiracy engaged in by any individuals and combines of any kind whatsoever to hinder, suppress, or restrict the free flow of drugs, researches and methods relating to the cause, prevention, and systems of diagnosis and treatment of the dread disease.

As a result of the personal intervention of Herbert Brownell, Attorney General of the United States, who was a close friend of Senator Tobey, I was directed to terminate my work as a Trial Attorney with the Department of Justice and report to the United States Senate on a loan basis, to supervise the study. At the time it was pointed out that my experience as an investigator and Trial Attorney, for the Government, and Counsel to a prior Congressional Committee, made my services particularly desirable.

Although I had no former connection with Senator Tobey, I quickly learned he was a fearless and conscientious legislator. His direction had a stimulating effect on all of his associates and it was in this atmosphere that I proceeded to gather data and carry out his directions.

On July 24, 1953, death came to Senator Tobey and shortly thereafter, a change was effected in the membership of the Senate Interstate and Foreign Commerce Committee, resulting in the elevation of Senator John W. Bricker (R-Ohio) to the position of Chairman. To this day I have tried frequently to meet and confer personally with the new Chairman but my attempts have been rebuffed.

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In speaking to members of his staff, I was advised to furnish the Senator with a written report of my activities dealing with the study, together with recommendations. Pursuant thereto I furnished Senator Bricker and the other members of his Committee a seventeen page report, which was inserted in the August 28, 1953 edition of the *Congressional Record*.

Following a study of the report, Senator Bricker made the announcement that the Senate Interstate and Foreign Commerce Committee lacked the jurisdiction to continue the investigation of Cancer, commenced by his predecessor. At the same time he recommended that if it appeared that an alleged conspiracy were involved, jurisdiction properly would fall within the purview of the Senate Judiciary Committee of which you are Chairman.

It is because of this ruling by Senator Bricker, that your Committee might have jurisdiction, that I am writing you. In my report as noted above, I made the recommendation, and I would like to make it again — that the United States Senate should take jurisdiction of this problem and formally determine whether existing agencies, both public and private, have engaged in and have pursued a policy of harassment, ridicule, slander and libelous attacks on those who appear to be sincerely engaged in stamping out this curse of mankind — the dreaded disease cancer.

My investigation of this subject indicates that there is evidence that organized medicine, working through medical associations, have engaged in this practice to such an extent that their efforts amount to a giant conspiracy.

In previous reports I alluded to the so-called Krebiozen controversy and the existence of sworn testimony gathered by a Committee of the Illinois Legislature which developed the fact that the treasurer of a medical association had conspired to gain control of the cancer drug, "Krebiozen."

This development is not unique in the circles of organized medicine. Evidence of a similar threat on the part of another official has been made in at least one other instance, where the utilization of medicine or a method of treatment of cancer has been employed. Such is the evidence in the case of Harry M. Hoxsey, N. D., of the Hoxsey Cancer Clinic of Dallas, Texas.

For over a quarter of a century it appears that there has been some speculation over the therapeutic value of the Hoxsey method of treating cancer, with many champions representing both sides. I know that you attempted to face this problem several times before and that you visited the Hoxsey Clinic in Dallas, Texas yourself in 1951 and during the same year in the 82nd Congress you deemed it necessary to file S. Res. 142 and S. Res. 186 in which you proposed a Senate investigation of the matter, but for some reason your efforts were thwarted.

At this point, I wish to make my position clear. I am a lawyer, not a doctor, and I do not wish to assume the task of ap-

praising the therapeutic value of any particular method of treating cancer, especially where there is a conflict between medical men. I feel obliged to report to you, however, that with respect to the legality of the actions waged against the Hoxsey method, they constitute an illegal invasion of his personal liberties and they amount to a conspiracy.

From the evidence I have gathered, it appears that as early as 1924 the Hoxsey method of treating cancer was considered so effective by a former president of a medical association that he personally presented its sponsor with a written proposal which, among other things, provided for the relinquishment of valuable property rights in the Hoxsey method and medicines and formulae to this same official.

The evidence indicates that when the proposition was spurned, Hoxsey was advised to sign and accept the proposal or face ruin. Such tactics, if true, constitute blackmail of the rankest order and this evidence should be examined closely to ascertain its credibility.

During the years that followed there is evidence that Hoxsey, in attempting to present his methods of treating cancer to the American public, rapidly became the target of the most vituperative type of activity that could possibly be bestowed upon any living individual. Attempts on his part to assist in the administration of the Hoxsey method were frustrated from every angle, and he was frequently thrown in jail ... On each occasion there is evidence that medical associations throughout the country, operating under orders from headquarters in Chicago, brought about this arrest and initiated the filing of complaints against him at virtually every turn.

In all but three instances, where criminal actions were instituted, the evidence shows that the defendant was acquitted, and on the three occasions during which convictions were entered, Hoxsey alleges that a plea of guilty was entered for the purpose of saving time and money. Throughout the entire period he was continually required to retain counsel and defend himself from charges which were constantly emanating from the same source.

Typical tactics in this regard are found in Exhibit #1 attached hereto. A letter dated December 13, 1940 from W. F. McBride on the stationery of the Texas Board of Medical Examiners.

Typical of the decisions in his favor was the one handed down on appeal by the Supreme Court of Michigan following arguments before the full bench on December 6, 1932.

See Exhibit #2 attached hereto. Decision in the case of the People vs. Hoxsey, 260 Mich. 648, 245 N. W. 543.

The evidence further shows that on March 18, 1949, Hoxsey brought suit for libel and slander against Dr. Morris Fishbein, who at that time was the Editor of the American Medical Association Journal, and after three years of legal maneuvering,

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Dr. Fishbein was found guilty of libel, in the District Court, 44th Judicial District in Dallas County, Texas.

The technique employed by the medical associations in harassing and libeling was clearly pointed out in this libel trial. The evidence reveals organized medicine instituted the preparation of scurrilous articles on January 2, 1926, August 3, 1929 and March 19, 1932 and caused them to be inserted in medical journals, and newspapers around the country.

See Exhibit #3, article dated March 15, 1947 from the Journal of the A.M.A.

This was followed by the circulation of reprints and photostats of the "poison pen variety" to individuals throughout the entire nation in a carefully planned and concerted attempt, calculated to destroy the Hoxsey method of treating cancer.

See Exhibit #4, letter dated April 20, 1938, from the A. M. A. to J. L. Howenstine.

See also Exhibit #5, letter dated September 21, 1943 from the A. M. A. to A. S. Marshal enclosing article dated August 3, 1929 from the A. M. A. Journal.

See also Exhibit #6, letter dated July 23, 1947 from Albert Deutsch, writer for the newspaper PM, to Harry M. Hoxsey, enclosing article dated March 10, 1947 from the newspaper PM.

See also Exhibit #7, undated, reprint captioned "Blood Money," published in the American Weekly, a newspaper supplement, written and edited by Dr. Morris Fishbein and William Engle, a newspaper staff writer.

Meanwhile the office of the American Cancer Society and the Surgeon General of the United States Army were also deluged with copies of scurrilous articles and they in turn would distribute the material without further investigation to all who made inquiry concerning the Hoxsey method of treatment.

See Exhibit #8, letter dated June 5, 1947 from Charles S. Cameron, Director of American Cancer Society to Emily Schuyler.

See also Exhibit #9, letter dated January 24, 1951 from George E. Armstrong, Major General, M. C., Deputy Surgeon General to Congressman Ed. Gossett enclosing three page article captioned "Hoxsey — Cancer Charlatan," which is a duplicate of Exhibit #3, supra.

During a period of approximately a quarter of a century, there is evidence of a continuous attempt to hinder, suppress and restrict the activity of licensed practitioners who attempted to associate themselves with Hoxsey and his methods.

The technique in these instances included the summoning of medical practitioners before local medical boards and upon their appearance each was threatened to refrain from associating with Hoxsey and his methods or face the possibilities of the revocation of their license.

Such was the situation with respect to the treatment of Dr. C. M. Hartzog of Gulfport, Mississippi whose testimony in this regard is set forth in a deposition taken on May 23, 1952 in connection with the case of Harry M. Hoxsey vs. Morris Fishbein in the 44th District Court, Dallas County, Texas.

See Exhibit #10, letter dated May 12, 1950 from M. H. Crabb, M.D., Secretary of the Texas State Board of Medical Examiners and a letter dated April 10, 1950 from E. H. Boaz, M.D.

See Exhibit #11, letter dated November 7, 1947 from Dr. Sam L. Scothorn to the members of the State Board of Medical Examiners.

Other medical men who received threats, inspired by medical associations because of their support of the Hoxsey treatment included:

1. C. M. Hartzog, M. D., Gulfport, Mississippi
2. James P. Johnson, M. D., Dallas, Texas
3. G. A. Hamlett, M. D., Dallas, Texas
4. J. B. Durkee, D. O., Dallas, Texas
5. E. S. MacCauley, D. O., Jefferson City, Missouri

6. Samuel L. Scothorn, D. O., Dallas, Texas
7. Harry Taylor, D. O., Lewisville, Texas
8. Emil Plattner, D. O., Grand Prairie, Texas
9. Ward L. Huetson, D. O., Denton, Texas
10. L. W. Alexander, D. O., Dallas, Texas
11. J. W. Poulter, M. D., Dallas, Texas
12. Donald Watt, D. O., Dallas, Texas
13. Linwood E. Downs, D. O., Denver, Colorado
14. Homer B. Van Hynning, M. D., Detroit, Michigan
15. Wilbur Washburn, M. D., Taylorville, Illinois
16. Bruce Miller, M. D., Los Angeles, California
17. P. R. Bennet, M. D., Terre Haute, Indiana
18. Joel H. Waldron, M. D., Springfield, Illinois
19. U. S. Beam, M. D., Lima, Ohio
20. J. R. Arnold, M. D., Wheeling, West Virginia
21. Willard Mason, M. D., Atlantic City, New Jersey
22. E. H. Boaz, M. D., Mineral Wells, Texas

Thus the conspiracy continued and on February 2, 1947 its extensiveness was publicly noted by the Honorable Elmer Thomas, at that time United States Senator from Oklahoma, who wrote:

"It seems that the medical fraternity is highly organized and that they have decided to crush you and your institution, if at all possible. I have had a few 'rounds' with the heads of the medical organization as well as the Public Health Service here in Washington and it seems that the public officials are afraid that if they make any move, or say anything antagonistic to the wishes of the medical organization that they will be pounced upon and destroyed. In other words, the public officials seem to be afraid of their jobs and even of their lives. This presents a most serious case and I am at a loss to know how to proceed."

The history of organized medicine throughout America differs greatly from the history of organized medicine in other civilized areas. In our great country medical associations have been infected with intrigue, discrimination and collusion. Not long ago this culminated in Federal convictions which found violations of the Sherman Anti-Trust Law.

In gathering information in connection with my study, I have not abandoned my general esteem for the great majority of the men engaged in the medical profession throughout America. I have continued to retain a high respect for those who conscientiously heal the sick and endeavor to alleviate pain.

However, I have hesitated to accept the philosophy of the medical associations, which would inject a philosophy of tyranny by attempting to annihilate the basic concepts of American liberty by discrimination against professional men merely because of their particular medical classification.

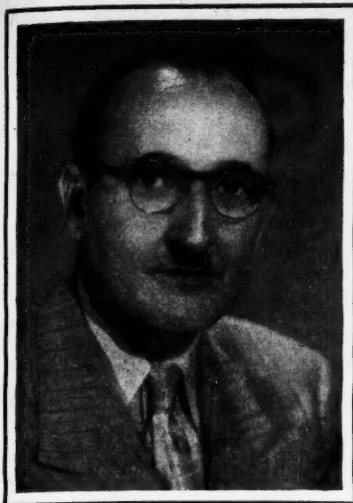
The law in the many jurisdictions has attached a certain dignity to the several branches of the profession and the Osteopathic Physician and Surgeon, the Naturopathic Physician, and the Chiropractor are all entitled to its protection, regardless of their lack of membership in a particular association.

I have pointed out this involvement of organized medicine with respect to the hindrance and the free flow of drugs and the harassment of our citizens. These situations amount to a CONSPIRACY and that should warrant your Committee in taking jurisdiction and conducting an immediate investigation for the expressed purpose of gathering the facts and drafting protective legislation.

The fact that various agencies of the Federal Government are manned by officials who are also active in medical associations requires a consideration as to whether or not these officials are directing their first allegiance to the citizens and government of America — or to these same medical associations. I shall look forward to and appreciate your serious consideration of this grave problem.

Respectfully yours,

/s/ Benedict F. FitzGerald, Jr.



THE LINCOLN TREATMENT

DR. E. H. OWEN
MINERAL WELLS, TEXAS

EDITOR'S NOTE

(Read Carefully)

THE accompanying article will require careful study. It is scientific and technical ... prepared primarily for members of the medical profession.

Laymen will do well to read what Dr. Owen has written two or three times, combing the treatise sentence by sentence.

Physicians in all parts of the Country are coming to share the view of C. A. Newcomb, M.D., of Santa Monica, California, who says:

"Dr. Lincoln is doing remarkable work with his treatment. Really it seems fantastic. My personal contact with patients has convinced me that Bacteriophage is the New Era for medicine for all time."

Dr. Owen is founder and director of Oak Lane Sanitarium and Hospital ... Mineral Wells, Texas. He and his staff are administering the Lincoln Treatment with gratifying results. Many patients come from great distances because of the fame of the institution.

IN THE YEAR 1946 Dr. Robert E. Lincoln, M.D. of Medford, Massachusetts, announced the discovery of two distinct antibiotic substances that have proven over a period of the past seven years to be derived from the basic or parent sources from which the majority of human diseases arise.

For many years he had been trying to discover the reason for the tremendous yearly increase of sinus infections among his patients, and in 1946 he successfully isolated two pure strains of the most virulent and disease-producing germs in existence. They have been de-

signed Haemolytic Staphylococcus Aureus (Lincolnii) Alpha and Beta. Paired with them he found a specific and virulent partner virus, or in more common terms, a deadly enemy to these germs.

Both of these viruses are capable of such rapid multiplication that either an Alpha or a Beta host cell germ may contain so many newborn viruses (up to 500 in one germ) that these germs are seen under a powerful microscope to explode or quickly disintegrate.

These newborn escaping virus particles, after the disintegration of the germ, rapidly spread out, and only one of these viruses need come in contact with another specific host cell or germ in order to enter it and repeat the process as above stated.

These discoveries may further be described as having broken through the previously impenetrable and mysterious wall that has separated research investigators from the ultra-microscopic virus world.

No one had ever previously captured these basic viruses and been able to maintain their particular disease-producing identity and virility over long periods of time, or to produce the therapeutic agents derived from them in quantities adequate to make them available to an unlimited number of people.

These virulent and disease-producing germs are capable of destroying our red blood cells or in fact damage any particular tissue in the body by a process of toxic congestion; that may cause abscess formations which may be only single or so numerous as to join together and cause partial or total destruction of both the working or structural tissue of any organ in the body.

Bacteria from the identical family that the Alpha strain is derived from

are used by the Government of the United States to measure the germ-killing power of one unit of penicillin. Penicillin, however, cannot kill these germs, but in saturating quantities repeated at frequent intervals, can prevent the powerful micro-organisms from multiplying in the body.

By administering regularly spaced doses of the Lincoln viral solutions, the toxic content of the germs cause stimulation of the patient's anti-toxin-making tissues to the end that these host cells or germs in the body are rapidly reduced or destroyed with successive treatments. Without a continuous supply of these host cells to serve as breeding sanctuaries for their respective viruses, the succession of viral waves of bodily invasion soon dies out.

By standard aerosol spraying (the Lincoln method of treatment) with these disease-searching antibiotics into each nasal passage at 24-hour intervals or more, a steady warfare is maintained between the host cells in their endeavor to grow and survive and their viral adversaries which are in search for them for perpetuation and multiplication purposes; thus in a relentlessly effective manner and without resorting to destructive surgery, these areas of infection are finally opened and eliminated from our bodies.

In the process of making the Bacteriophage at Swarthmore, Pennsylvania by imitating the steps of a natural body process in a series of carefully controlled laboratory procedures, these host germs are artificially grown in a specially prepared sterile solution. After about four hours of incubator heat the medium becomes murky with the growth of the host-cell germs. At this point a small solution containing trillions of viruses from a previous lot of Bacteriophage is mixed with this heavy growth of bacteria and the new batch begins to clear in a few hours by a process known as "lysis" in which the virus destroys the host cells.

This same process should steadily and effectively occur under natural and normal body conditions in the sinuses connected with the nasal passages, or in any place in the body where these germs have happened to locate, if it was not for anatomical obstructions, lowered body resistance, or nutritional starvation from inadequate diet and many other of the hundred and one things that we do to ourselves and come in contact with through modern civilization that break down and lower our resistance, thus giving the germ the upper hand.

But there is more to this story: it involves a phenomenon previously unknown to the medical world, namely, that these Alpha germs are capable of

changing into a second basic type now known as the Beta group. In other words, the Alpha germ cell is capable of becoming a Beta group bacteria. This phenomenon is technically known as Metamorphosis, or transformation.

Dr. Lincoln discovered that the Alpha virus would not only enter and destroy their own host cells but would also under certain circumstances destroy the Beta host cells. The viruses specific to the Beta, however, were incapable of entering and growing in the Alpha host cell. In other words, a new non-reciprocal relationship exists between these two different germs, so that although closely allied where the generic or family classification is concerned, they are two distinct and separate strains of disease-producing micro-organisms.

Dr. Lincoln noted that in his patients suffering from acute or chronic sinus infections and also in those with no evidence whatsoever of sinus infections but who were suffering from chronic incurable diseases, a careful history revealed that over 90 percent of these patients had been ill at sometime in the past with one or both of the two types of epidemic grippé that has been repeatedly occurring over the past 35 years in a rapid and steadily increasing volume. Over 85 percent of all patients who have been infected on some previous occasion with these causative germs of these two infectious and contagious ailments, have never again become completely free of symptoms.

Over the period of the past 25 years as any one of these weather-induced epidemics have gradually subsided, it has been noted that the sinus and nasal passages were the last anatomical structure to remain infected in most of the patients, and Dr. Lincoln has found that in 63 per cent of these chronically tired cases, an old upper respiratory infection had continued indefinitely. Adverse weather changes have invariably produced an increase in virility of these recurring epidemics and therefore a rapid rise in the concentration of toxins in the blood stream is the result. This toxic increase is directly responsible for the sudden and unpredictable changes that occur in the patient's mental or physical state.

Patients chronically ill with this germ virus team, having little or no

anti-toxin resistance, will suffer from moderate to severe flareups from time to time. Symptoms due to adverse weather episodes are always blamed on infection from outside sources. This is not so, at least for the first 60 to 70 percent of the infections that occur in these repeated epidemics. The remaining percentage consists of primary infections.

In other words, when we let our body resistance fall below par, we are apt to get in trouble one way or another. It may be in the form of sinus infection, liver disturbance, colitis, nerve involvement, arthritis, or any one of the various degenerative diseases.

The Beta type of these two basic diseases causing infections occurs only 25 percent as frequent as the Beta type; it is recognized by its ability to cause severe aching in any and all joints and muscles. Temperatures with the Beta type of infection are usually high, while with the Alpha type there is usually no temperature, but in many cases it may be below normal.

It then becomes evident by studying the effects of an exceptionally profound and rapid drop in the weather quotient index that the changeover of the Alpha to the Beta type of host cells occur. This explains the hitherto unknown reason for isolated cases of viral infections or jaundice due to infectious hepatitis occurring without having contacted another similar case.

In the use of Bacteriophage here in our Mineral Wells Clinic, at which time it was employed only in terminal cases of cancer, we began to notice a marked improvement in many secondary conditions that were troubling the patient along with the cancer. These conditions in many cases rapidly improved.

As the treatments of these patients, with an ever widening variety of illnesses, progressed, it became increasingly evident that answers were being found for hundreds of perplexing disease symptoms, or group of symptoms, that had been plaguing mankind, such as a never-ending feeling of tiredness, chronic dizziness, leg muscle cramps, leukemia, mental depression, Hodgkins disease, certain maniacal outbursts, as well as other abnormal forms of human conduct, together with more frequently occurring sudden destruction of a large

number of red blood cells or the rapid increase of toxins in the bloodstream, leading up to the phenomenon of iso-haemagglutination or the formation of embolae, commonly known as blood clots in the circulation. With the continued passing of time the number of incurable diseases which were capable of being apparently cured have persistently increased until they have included many pathological conditions for which no known cure previously existed.

This research program is continuing and at the present a goodly number of patients with improvement of even cancer have gone many times over and beyond their maximum allotted span of survival.

A vitally important discovery has also been made in that changing weather conditions for any one particular place, as well as for widely separated areas, are not only capable of inducing specific disease but also effect the number of treatments necessary to bring about an apparent cure in a correspondingly equal interval of time.

We are aware that many things may enter into this picture of special interest which space will not allow for discussion, but we believe the use of the Lincoln Treatment coupled with a proper dietary regime, in which the necessary building blocks can be furnished the body, offers a great step forward in the treating and eventual elimination of many otherwise incurable and crippling diseases.

Now to summarize for the average lay reader let us compare the Staphylococcus Aureus germ to a small animal, and let us compare the virus to a vermin that will live off the body of this little animal. As we know, this vermin is capable under certain circumstances of destroying the body of this animal. Now the virus in the case at hand is not only capable of destroying the Staphylococcus Aureus germs, but it does exactly that, as fast as it comes in contact with them. But the grand part of all this is that the virus will not affect our bodies.

To discuss viruses in general a little more, we may state that there are three types of virus known at the present time. They are plant virus, animal virus and bacterial virus. The animal virus will not live on bacteria or plants. The bacterial virus will not live on animals or plants, and the animal virus lives only on animals. We are dealing with bacterial virus and therefore it does not act on our bodies.

I can put this virus in my eye and feel no worse for having done so. I can drink it in a solution and it will in no way harm me. But if I am harboring an infection that contains some Staphylococcus germs this virus taken through the



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nostrils and carried down into the lungs the way we take air into our bodies, will at once destroy these germs as fast as it can get to them.

In fact it would seem that this virus has protected us down through the past to keep us from being overwhelmed by these Staphylococcus germs which have dealt mankind so many crippling and health-destroying blows, but we through our modern way of life apparently had lost this protective power of the virus until it was discovered and given back to us by Dr. Lincoln in 1946.

Now for five short case reports from our Clinic in Mineral Wells, and one that I observed at Dr. Lincoln's Clinic at Medford, Massachusetts a few weeks ago:

Case 1, Mrs. C. M. Age 63 Sex F. 1-2-53

History: In 1946 patient noticed enlargement of glands under right arm. Since that time they have become more numerous and greatly enlarged over the body. In May, 1951, they became painful. Patient lost weight to 103 lbs, no strength, no appetite, not able to do housework, no rest day or night for pain.

Diagnosis: (Biopsy) Malignant lymphoma. Metastatic carcinoma.

Treatment: Lincoln treatment started 1-27-53.

Results: Glandular enlargement reduced rapidly. Appetite returned to normal, weight 112 (Normal). She is socially active and able to do her housework. No pain. She states that she feels better now than at any time in the last 30 years.

Case 2, Mr. W. M. Age 67 Sex M. 8-20-53

History: Patient had slight stroke in October 1952, only affected left arm. Jan. 8, 1953 slight involvement of left arm and leg. June 7, 1953 his left arm and left leg went dead. He entered Hospital June 11, 1953 and remained until July 4, 1953, with only slight improvement. Returned to his home and showed no further improvement until August 20, 1953.

Diagnosis: Embolism in circulation, lodging in right side of brain.

Treatment: Bacteriophage started August 20, 1953. Following the 15th treatment he moved his fingers and has shown steady improvement since that time. He has received 40 treatments to present and is still under treatment three times weekly. He states that he is gaining strength and sees daily improvement.

Case 3, Mrs. O. N. Age 35 Sex F. 9-8-53

History: Gall bladder attack with severe pain in September 1952. Yellow jaundice developed in 4 to 6 days, very severe pain followed at almost weekly intervals from then on. X-Ray revealed no stones but a poorly functioning gall bladder. Jaundice remained evident until 9-8-53.

Diagnosis: Chronic hepatitis with acute flare-ups due to infection.



One Wing of the Oak Lane Sanitarium and Hospital . . Mineral Wells, Texas.

Treatment: From September 1952 to September 8, 1953 all treatment failed to give anything but temporary relief. September 8, 1953 patient started on Lincoln treatment. She received a total of 21 treatments, given daily. All soreness and pain left after 7 treatments. All signs of jaundice disappeared after 10 treatments. Patient has gained strength and states she is feeling fine with no symptoms of her former trouble.

Case 4, Mr. R. V. Age 66 Sex M. 5-21-52

History: Patient developed pain in lower back in January 1952. It became so severe that he was soon confined to bed unable to turn over in bed for the severe pain. Had been confined in another Hospital and had not walked for 60 days when brought to our Clinic by ambulance in severe pain May 21, 1952. He was told he must spend the rest of his life in a wheel chair.

Diagnosis: (X-Ray) Arthritis in lower back and right hip joint.

Treatment: All previous treatment had given no relief from pain day or night except when strong sedatives were used for very temporary relief. Lincoln treatment was started May 21, 1952 and continued daily until June 18, 1952. Pain began to diminish after 4 treatments. Improvement was continuous and rapid from that time on. He stood on his feet at end of three weeks and walked a few days later. He walked out of the Hospital and to date has remained symptom free, back at his former occupation.

Case 5, Master A. R. Age 8 Sex M. 9-1-53

History: Patient has had asthma attacks since the age of 4, a very severe attack at the age of 6. Patient was brought to Hospital September 1, 1953 at 4:00 AM with a very severe attack.

Diagnosis: Asthma (Acute attack).

Treatment: Lincoln treatment was given at once.

Results: After a few inhalations he began to breathe easily. After the second treatment he was very comfortable.

After the third treatment he had a severe reaction and coughed up large quantities of foul looking material from lungs. He was symptom-free after the fifth treatment and has remained so to date. He received a total of 21 treatments. He is gaining weight and his Mother states that she never saw such an appetite.

Case 6, Mrs. C. E. Age 74 Sex F. 6-27-50

Diagnosis: Cataracts, bilateral. Vision blurred with best correction. Informed by ophthalmologist that she was "too old to have an operation" and that she would not live long enough for the cataracts to mature.

Treatment: Alternate-daily treatments totaling 31 Alpha and 13 Beta phage-lysate. Following this course of therapy she returned at intermittent intervals for "booster" therapy for other ailments.

Results: After four Alpha treatments, patient discarded her glasses for the weaker lenses which she had used seven years before. During the course of therapy, patient noted such transient post-treatment bacteriolytic reaction symptoms as "eyes swelling shut," "spots before eyes," and a "grating sensation." Following these lytic reactions she noted further improvement in visual acuity.

December 1950 she consulted ophthalmologist, who stated that "the film over both eyes is completely gone," and said she would need glasses only for reading. This improvement has been maintained to date.

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DR. LOUIS R. PATMONT
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The above picture shows Dr. Patmont dressed for missionary travels in Arctic areas.

DURING the past six years I have been privileged to visit remote parts of Alaska where missionaries seldom penetrate. Many thousands of Bibles and New Testaments have been distributed. Last year I went as far as Dillingham.

When this article appears in The Defender Magazine, I shall be visiting the inhabited islands of the Aleutian chain.

This is my second trip in 1953. The calls were so urgent that other matters had to be put aside. Elder Lightfoot Michaux, the famous Negro Pastor of Washington, D.C., was my companion early this spring before the ice broke in the Arctic seas. He is one of the mighty preachers of our generation and was a great blessing to the cause of Alaskan missions.

In some instances the contacts made were providential. We addressed groups of natives in Nome and elsewhere. We had with us large quantities of Testaments and organized a new distributing program for spreading the printed Word.

Standing at village outposts we could look across the Bering Strait and see the rugged coasts of Siberia. This is the International Date Line and marks the only place in the world where American and Russian boundaries meet.

The narrow channel of water is as wild and angry as the present relations between the two countries. There are reefs and shoals which make passage by boat exceedingly dangerous.

Two small, barren, wind-swept islands, the Diomedes, rise in the center. One belongs to the United States and the other to Russia. The sparse population survives by hunting whales, wal-

ruses and seals. There is also some land trapping and considerable fishing.

Eskimos live on both sides of the Strait. If Russia sends in atheistic propaganda, we should send out the Gospel of the Lord Jesus Christ.

Accompanying this article is a picture of Elder Michaux, the Nome Chamber of Commerce Secretary, and the Writer. Elder Michaux is shown holding a container in which copies of the Russian Scriptures were sealed water tight.

We chartered a plane one day and flew the prescribed boundary between Alaska and Russian Siberia for a distance of eighty miles, literally casting our "bread upon the waters." The container was put afloat in the Bering Sea, with a prayer that it would reach its intended destination on the Siberian coast and accomplish "that for which it was sent."

Communists have mortal fear of the Word of God. This act of depositing Scriptures in the sea, to be washed up on Soviet coasts, symbolizes the determination of Christians on this side of the Iron Curtain to eventually give God's Word to the Russian masses.

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ON A PREVIOUS TRIP, while visiting a fish cannery on Kodiak Island, I asked the Russian lady in charge of the production line for permission to give Russian language Testaments to all the employees who could read. Just then the noonday whistle blew, affording me an opportunity to preach while the workers ate their meal.

The manager of the cannery, thinking I was a Red agitator, interrupted the talk, but when he learned that I was a missionary said, "We have been waiting for someone like you for a long time, go right ahead. Glad you came."

While great strides have been made since the purchase of the Territory from Russia in 1867, yet there are vast areas in Alaska where progress has scarcely begun. Important cities such as Anchorage and Fairbanks, and many smaller places, have witnessed phenomenal growth during the last ten years.

But there are still primitive communities where natives have no knowledge of the English language and the Gospel is entirely unknown. In most of the outer fringe of the Territory, the population speaks only the Eskimo jargon, although Russian is spoken in some sections.

Until the Communist revolution of 1917, the Czarist Government did much to propagate Russian Orthodoxy and culture on the Alaskan side. Many of these people have Russian blood in their veins.

When Russia invaded the Aleutian Islands, large numbers of Aleut men were killed, and Russian soldiers married native women. This explains why much of that section of Alaska's population has both Mongolic and European strains.

★ ★ ★

ALASKAN MISSIONARIES have been faithful to the Gospel message and a number of self-supporting congregations exist there. While they have established schools and orphanages for native children, and the Government has done much to promote the educational and cultural life of Indians, Eskimos and Aleuts, it is also true that such progress has been confined almost entirely to American centers and Alaskan cities. Farther back, there are large segments of the population, waiting for the missionary touch.

Totemism, Animism and Demon Worship are still prevalent. The Russian Orthodox Church, with its cold ritualism, has had but little influence in the cities and can scarcely be noted elsewhere. It has never permitted Bible dis-



Dr. Patmont, Elder Michaux and the Secretary of the Chamber of Commerce ... Nome, Alaska

tribution among the natives. For example, on Kodiak Island, the priest's assistant and psalm chanter had never seen a Russian Bible until we presented him with one.

The Orthodox Church uses only the old Slavonic language in its rituals and only a few people understand what is being said. Actually Slavonic never was a living language. Thus, worshippers are left ignorant of the true content of Christ's Gospel.

During each of my six visits to Alaska thousands of New Testaments have been distributed, in an effort to break down this language barrier. The results have been very gratifying. In many instances families who lived in humble huts, dugouts and snow houses have extended a hearty welcome and unstinted hospitality. Some have accepted Christ. To others the Gospel has been preached as a "witness."

God has opened many doors in Alaska. The fact that the New Testament got into the hands of the natives will make the work of future native missions easier.

It has been my privilege to know Bishop John Zlobin of the old Russian cathedral in Sitka. This man is the head of the Russian Orthodox Church in Alaska, directing some thirteen parishes. He frankly admitted that the effectiveness of Russian Orthodoxy in Alaska is nil, and that the natives never have been genuinely converted to Christian-

ity. He readily endorsed my efforts to reach his people with the printed Word.

The Metropolitan Bishop, Theodosius, of St. Paul Island in the Bering Sea, distributed two shipments of Russian New Testaments. Much of the native population of the Territory of Alaska has been reached, with the exception to date of the Aleutian chain, which is the objective of my present tour.

One is compensated in some measure for the hardships endured doing missionary work in this part of the world by the enjoyment that comes from the scenery and sunsets, which are beyond comparison. The Midnight Sun and Northern Lights which illuminate the sky in the fall and winter are sights never to be forgotten.

It grieves me to note an apparent apathy on the part of Christians in the United States regarding Alaskan Missions. For some reason, the need and challenge has never been properly presented, in a sufficient number of Churches, to make the kind of an impression that would produce results.

The lack of interest is no doubt due, in part at least, to the fact of Alaska being an American possession. We find it difficult to visualize the need of sending missionaries to Americans!

I have, on my trips, devoted myself to pioneer work. It will be up to others to crystalize the results. "I have planted, Apollos watered; but God gave the increase." I Corinthians 3:6.

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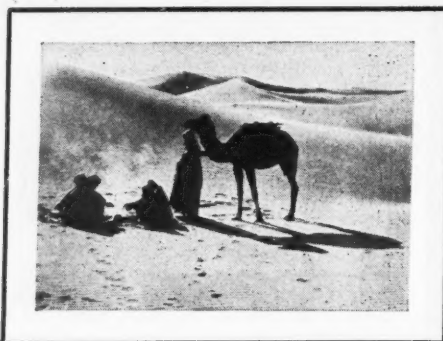
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CONVERSIONS In The HOLY LAND

JOHN R. TURNBULL F.R.G.S.

I HOPE to be back in the Holy Land soon to continue my missionary labors which were interrupted several years ago by the death of a loved one. I will again walk the streets of old Jerusalem. As I pass "the green hill" called Golgotha, just outside the city walls, I will bow in homage to the Christ of Calvary.

I am going as a missionary to live there, not just as a tourist to see the sacred sights. There are many branches or departments of Christian work, but we feel the responsibility of concentrating upon evangelism and personal soul winning.

We all owe a great debt to the Saviour Who was born there . . . performed miracles, taught, lived and died there. Let us remember His passion in a practical way by helping win men and women, in a part of the world that was especially precious to Him in the days of His flesh.

I have happy memories of Gospel exploits in the Holy Land. While there I saw power of greater potency released than modern science knows anything about — the power that transforms the lives of men and resurrects them from spiritual death.

Please let me narrate a few incidents to illustrate how the Gospel is received by individuals in the Near East when its claims are faithfully presented.

AMONG THE OLIVE TREES

It was my method to visit two to four villages a day and witness about one hour in each. Late one afternoon I re-

ceived a friendly reception from the head men of a little village on a hill. At the foot of the hill was a very old grove of olive trees. With me was a well trained evangelist who spoke Arabic fluently.

For twenty minutes I explained the way of salvation to the group of men who sat on the flat roof of a building. I had my eye on the sun which would soon be dipped down below the horizon. That would be the signal for my hearers to face towards Mecca and pray. One must respect the religious practices of others.

I thought to myself, "I came too late. These men are very friendly. I should have timed the visit better. Twenty minutes is not long enough to present the Gospel." And so, my message was cut short and came to an abrupt end.

Soon I was to learn that the visit had been perfectly timed. As I slowly drove away through the olive grove, a young man emerged from the shadows of a big tree. He had been running and signalled me to stop. "I was in the meeting just now," he exclaimed, "and I have decided to become a Christian." He stepped on the running board of the car. I put my arm around him and prayed. Then he prayed. You would have difficulty in guessing how he prayed. To my amazement he quoted the Lord's Prayer.

When a small boy a faithful Christian teacher had gathered together a group of youngsters and taught them this Prayer. She also taught hymns, Bible verses and the way of salvation. These things had stuck with him. When he heard me in the village, it all came back. There on that flat roof he made up his mind to accept Christ. He soon

learned how to pray in other ways, in the name of Jesus. "Precious Name, O how sweet."

A RICH YOUNG MAN

One evening I was late getting home to Jerusalem. It had been a full day of witnessing. I had taken my lunch with me in order to visit villages in both the morning and afternoon.

An anxious young man of about 25 was waiting for me when I reached home. He was from a well-to-do family. His older brother had been converted two years earlier and for reasons of safety moved to another country. This man Feisal (not his real name) had become restless. He appeared to be under deep conviction.

Feisal packed several suits of expensive clothes and took with him a large sum of money for travelling expenses. He quietly left home and went to another city in search of a missionary. It was the hot weather period. The missionary was on vacation.

He went to another city. No missionary was there to help him, but an Arab man told him to go to Jerusalem and visit me. (I would rather be a Christpointer, directing men to the Saviour, than have a Geiger pointer and find millions in wealth.)

I have been asked if Arabs show signs of responding to the Gospel message like other nationalities. God has only one way of saving people. The Holy Spirit convicts Arabs, just as He convicts Americans. This accomplished, they become penitent and come into a knowledge of saving Grace.

Feisal and I knelt on the hard floor of the Mission House to pray. Tears poured down his cheeks. He was truly broken with old fashioned sorrow for sins committed. Through his tears prayer gushed from him like a brook after rain. I have never seen a brighter conversion. He had his ups and downs. I baptized him one morning in Jerusalem.

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A TEACHER FINDS CHRIST

Another afternoon found me in a village where the Lord had a special errand. The little school was taught by one young man. He listened to the Gospel carefully. School had been dismissed some time before.

Suddenly he asked me: "Well, then, where shall I go?"

Only a missionary would know what he meant. He had counted the cost. To become a Christian meant that he would at once lose his position, home and all. He had decided to accept the Saviour. Where should he go? To stay might mean disaster.

I told him the Lord would direct. The important thing was to pray first, to have a definite experience of salvation. Then the Master would show him what to do. He prayed. I agreed to come back two days later and help him. When I returned he had already gone out into the big world. But he had One with him Who has promised, "I will never leave thee nor forsake thee."

Missionaries dare not become mechanical people, guided by a professional attitude, because they are dealing with life on a highly emotional level. "Love never faileth." There is a universal language of the heart called *love*, which everyone understands. He who loves not wins not!

Arabs have great self respect. They take pride in their racial stock. The average one among them will respond quickly to a friendly gesture. They are easy people to come to know and enjoy.

FROM A DISTANT VILLAGE

In Jerusalem I knew a medical missionary from England. He was a fine, spiritual man. He had a large collection of beautiful slides, Bible pictures. He told me to use them freely.

I went down to Egypt and met an elderly missionary who was returning to the United States to retire. From him I purchased a slide projector that he had used effectively in meetings throughout the Nile basin. Then I was ready for night meetings in the Holy Land villages.

I always planned to arrive in a village well before sundown. After meet-

ing the head man and his council of elders I would ask if they would like to see the "kinema" — the name they gave to the pictures. I always received a courteous and friendly welcome.

From the days of Abraham men of the Holy Land have welcomed strangers with genuine hospitality. Of course, they wanted to see the pictures! Word would be sent through the village. Every man, woman, boy and girl would come streaming into the village square.

I carried a big sheet for a screen. I tied a string to two corners. To the end of the strings I tied stones. These I threw up on the flat roof of a house. The sheet hung down the side. We soon were ready. Those were glorious nights. The darker the night, the clearer the pictures. I know of few joys to equal the delight of witnessing under the open heavens in the land that Jesus loved. The people were very respectful.

Two days after I had been out to a certain distant village, a young man walked into our Jerusalem headquarters. It must have taken him all day to get there. He came seeking salvation. He had attended the night service in his village. Then a strange thing happened. He heard that I had been in India. During my seven years there I had learned Gujarati, the language of Mahatma Gandhi. He had been in India two years and had learned Hindustani.

The young man began to speak to me in Hindustani, of which I knew a little. I answered him in Gujarati and a mixture of Hindustani. And so I led him to the Saviour. Any language vehicle is adequate when the Holy Spirit is directing.

IN AN ARAB CAMP

Arabs of the desert live in long black goat hair tents divided by curtains. I remember an interesting service in the end compartment of a desert Sheikh's tent. The encampment was oblong in shape, with dozens of tents facing towards the inside enclosure. Into this large space the younger men brought hundreds of camels and, hobbling their front legs, bedded them down for the night. Shepherds led their flocks of sheep and goats into the same enclosure.

A feeling of awe filled me. Here I was in the very fields where Abraham and Isaac lived nearly 4000 years ago. The wells they dug are still there. The des-

ert Arabs dress, eat and live much in the same manner as did Abraham. I was not far from Beersheba that night.

The road to Egypt was near at hand down which Jacob had gone with his sons "and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him." I have been on that old route through the Sinai desert, over which they travelled to see the long lost Joseph, but that is another story.

As darkness settled on the scene, the grunting of the camels and the bleating of the sheep subsided. With safety pins we pinned the sheet for showing the Bible pictures to the end section of the Sheikh's tent. The men filled the big compartment and others crowded in the entrance. The women wanted to see the pictures, too, but custom forbade that they should come in with the men. Fingers poked holes in the coarsely woven curtains and bright eyes appeared at each opening!

Order was maintained in a very vigorous fashion. If one of the younger men waxed too enthusiastic over the colored pictures on the tent wall, an older man would reach over and poke him in the ribs with his long shepherd's crook used for guiding sheep. If a youth did not heed the first warning, his ear would be twisted with proper emphasis. (I have attended church services in the United States where ear twisters were needed.)

That was a grand meeting. We began with pictures of Abraham and his flocks. Then came scenes from the lives of the prophets leading up to the birth of Jesus nearby in Bethlehem. They all knew the town!

The pictures depicted the miracles of Jesus, then His passion. As the climax came with Calvary and the story of salvation, one old desert Arab voiced the thought in the minds of many. He exclaimed, "Oh that I were like Him." Arabs are brave men. I think that the old man was admiring the courage of Jesus in dying so magnificently for the wrongs of others.

The Holy Spirit knows how to reach the hearts of all kinds of men. "And they that dwell in the desert shall bow before Him." Psalm 72:9,10. That is a prophetic guarantee that from the Arabs, too, many shall come to know the Saviour.

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ATTACK!—Livingstone and Lion



Number 1



Number 2



Number 3

My Tour Of Our New York Churches

ON MY LAST TRIP EAST, I engaged a car and visited our four Spanish missionary Churches in New York and Brooklyn. It was an experience that I shall never forget. The congregations are made up almost entirely of Puerto Ricans. All meetings are held in the Spanish language because those who migrate from the Island speak little or no English. Comparatively few Christians in the United States understand the plight of these people and the missionary challenge which they represent.

Before proceeding further, I wish to quote from a recent article in the *Reader's Digest* entitled "The Puerto Rican Problem in New York" by Blake Clark:

"New York is a city of prodigious problems. One of its greatest is what New York slums are doing to American citizens from Puerto Rico. Already, every tenth Manhattan Island resident is Puerto Rican. Here merchants charge them exorbitantly for their food and every other necessity bought on credit. Landlords, too, victimize them pitilessly. Frequently an entire family must live in one room.

"And what places! I stepped into one of the dimly lit, narrow hallways off Madison Avenue and knocked at the door of the Juan Cruz family. At first glance, the place looked like a jumbled storeroom for second-hand beds. Squeezed into a 15 by 18-foot area were a three-quarter bed for the father and mother, with a bath curtain to close it from view; a crib for the seven-year-old; a wooden double-decker where two small girls share the lower section, leaving a teen-age sister the upper; a rollaway for a boy 18; a bathtub; and a toilet set up in a small clothes closet.

"Mrs. Cruz cooks on a tiny gas ring. At mealtime, three of the family draw up to a small table — they have only three chairs — while the other four sit on the beds, plates on laps, or eat standing up. Dishes dry on a board laid across the end of the bathtub. They pay \$16 a week, or about \$70 a month, for this 'accommodation.' And this is typical. The testimony of social workers I talked with is that thousands of Puerto Ricans live in equally squalid quarters.

"Even worse are hundreds of condemned basements and cellars into which landlords crowd families, gouging them for standard apartment rates. In one I visited, five families were holed up in cubicles that were formed by flimsy partitions. In another, each person must wait his turn with 17 others to reach the single toilet. A woman in one of these burrows kept a mop constantly at hand to fight the water that dripped from an overhead pipe. Super (the superintendent) just say, 'Me no feex notheeng,' she explained to me.

"The end results of such an existence are what you might expect: disease, delinquency and crime. Though the Puerto Ricans come to New York with the best motives, the thousand-and-one daily frustrations are too much for many of them. The weak flee responsibilities, deserting wives, children and the aged, who turn to the city for help."



Number 4

Our organization would be derelict in duty and negligent in the Missionary task if we failed to minister to the spiritual needs of these people . . . considering especially the highly efficient methods of missionary evangelism which we have developed in their homeland. The existence of four Churches in New York and Brooklyn indicates that we have not been negligent.

Many Defender Christians, coming from the Island to the United States, immediately become active in the service of Christ among their own people. It is a paradox that Puerto Ricans should be sending missionaries to us! Because the Gospel is creative and brings to the surface, the highest and best in people, living conditions automatically improve in areas where Defender Churches are established. Many Puerto Ricans have skipped the overcrowded metropolis and settled further west. There are large groups in Jersey City, Philadelphia, Lorain (Ohio), Chicago and other cities.

A study of the pictures draped around this article, taken the day of my hurried visit to the four Churches, will convey an idea of the extent of our present labors.

Picture Number One was taken in the pulpit of the first Defender Church, established in 1943 on the fringe of Harlem by Dr. Jose Hernandez (who is shown with me). The spiritual impact of this Gospel center is felt throughout the Spanish community of New York City. The work supports a large Sunday School and meetings are held six nights a week the year round.

Picture Number Two was taken with Rev. Jose Santiago, a graduate of the Defenders Theological Seminary in Puerto Rico. He has behind him a colorful record as a Chapel Pastor on the Island . . . and since this picture was made, he has been transferred to Chicago where another Defender Church is being organized with humble beginnings in a Puerto Rican settlement under his supervision.

Picture Number Three was taken in the pulpit of the Bethel Defender Church on West 83 Street, of which Rev. and Mrs. Horacio Soler are Co-Pastors. *Picture Number Four* shows a group of Pastors, including Benjamin Soto at the extreme right, a former member of the Seminary faculty in Puerto Rico. *Picture Number Five* shows part of a congregation attending a worship service in the Church at Brooklyn. *Picture Number Six* was taken in the pulpit of the Brooklyn Church where Rev. Rafael Matos serves as Pastor. There are 25,000 Spanish-speaking people in this area, almost entirely without Protestant Church affiliation.

Picture Number Seven was taken at the top of the steps, leading down to a basement room on West 100 Street, in the center of a congested section, where regular services are held. Mrs. Juanita Martinez is the Missionary Pastor. *Picture Number Eight* shows a young preacher from the Island who is presently engaged in organizing a congregation across the Hudson river in Jersey City, New Jersey.

This is a ministry of which our friends everywhere may be justly proud, made possible by the prayers, tithes and offerings of Defender Magazine readers. Wichita headquarters sends an allowance check to each of these Churches, on the first day of every month, to help cover operating costs.

—Gerald B. Winrod



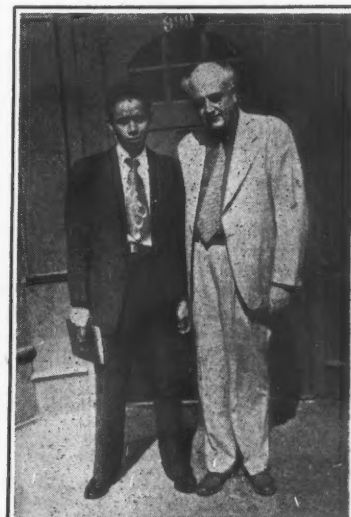
Number 6



Number 7



Number 5



Number 8

BOOK REVIEWS

SO YOU WANT TO SPEAK

By Mark W. Lee ... Zondervan Publishers, cloth binding, 120 pages, price \$1.50.

THE SUBTITLE of this book, written in racy literary style, is "Hints and Helps for Public Speakers." The Author is Professor of Speech in the Northwestern Schools of Minneapolis, Minnesota.

His primary concern is to help the Christian, whether Pastor or Layman, express himself effectively and well. The basic principles of platform etiquette and speech delivery are set forth in language that inspires, enthuses and entertains.

Mr. Lee insists that he has written only "a small volume for popular reading" ... but because of its superb quality, speech instructors of other schools will be sure to include it with the texts used in their classes.

Reference is made to "mediocre preaching" resulting from the fact that "seminaries and colleges today have nearly forsaken the subject of speech."

Instead of adopting as a motto the words, "Open your mouth and God will fill it," Mr. Lee suggests the use of II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

"Part of the problem is the unwillingness of the Christian to perspire. There must be a willingness to return to hard work and self improvement on the part of every Christian teacher and preacher. The twentieth century sorely needs some great preachers ...

"All the important doctrines of Christianity have been known since the ministry of Jesus Christ. The purpose of preserving those doctrines intact is not

questioned. The expression of those doctrines, however, ought to be made in the language of the people of this day."

Singsong repetition, whether in public prayer or speech, is deplored.

"The prayers of many Ministers are speckled with so many repetitious phrases that some members of the congregation time the pastor's prayer by them. Truth is lost through boredom. Over used words and phrases lose their significance."

No important phrase of speech technique is overlooked in Mr. Lee's instructions and admonitions.

He explains how to choose a theme, build a speech, drive home a major idea ... how to think on your feet ... how to put words together to make them cut their way into the thinking of the hearer to the exclusion of everything else ... right breathing and cultivation of the voice ... the proper use of gestures ("Gestures must come from within or they are not gestures at all") ... control of appetites including right eating to avoid mental sluggishness before the audience ... intelligent dress to present a personal appearance that will not antagonize or make the hearer ill at ease ... memory culture ... filing facts away systematically in mind and memory to be called up as needed ... when to quit speaking.

"Be worth listening to," Mr. Lee admonishes. "Have something to say. Say it well. Say it earnestly. Say it expectantly."

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ADVENTURES OF AN ARCTIC MISSIONARY

By Bernice Morgan ... Zondervan Publishers, cloth binding, 140 pages, price \$2.50.

BERNICE MORGAN is the wife of Rev. A. B. Morgan, Pastor of the Methodist Church at Juneau, Alaska. Her book, an intriguing narrative of their personal experiences in the Far North, comes as a Prize Winner in Zondervan's Christian Biography Book Contest.

The reader has an unforgettable reading experience in store, traveling with the Morgans on foot, by dog team, car and airplane, across the vast expanse of wilderness that is Alaska. Fairbanks, Juneau and other towns and cities become familiar places, no longer mere names on the map. One feels he is walking their streets, visiting their homes, meeting their people.

Mrs. Morgan's travelogue reaches into the hinterland of awe-inspiring natural beauty and mystery. Eskimos are strange people, with weird ideas about life, death and the beyond. The same is true of the native Indian population.

"The Eskimos and Indians are two entirely different peoples with different racial characteristics, with culture and history poles apart. The Indians live in the interior, the southeastern and the coastal country.

"The Eskimos live on the western and northern arctic slopes, depending on the economy of the northern coastal waterways. Actually, the Eskimos and Indians both belong to the Mongoloid race — but they are two different peoples in habitat, culture and appearance."

Traders have taken liquor to the natives and this has rendered the missionary task more difficult.


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"Liquor is the undoing of many natives. Though a mission station might give them a solid background of care, supervision and teaching to keep them from becoming victims of drink, still they developed a thirst for it as soon as they moved to a place where it could be obtained. It is lawful to sell liquor to a native in Alaska. There is no legislation in existence to protect the Eskimo from this destruction."

Mrs. Morgan has added to the value of her fine and interesting book by including a number of original illustrations.

THE PRAYER THE LORD DID NOT PRAY

Rev. J. Vernon McGee ... Van
Kampen Press, cloth binding,
100 pages, price \$1.50.

MR. McGEE begins his very serious and thought-provoking discussion of the Lord's Prayer with the following whimsical paragraph:

"Two men were boasting of their respective knowledge of the Bible. The first man commented to his friend, 'Why you don't even know the Lord's Prayer.' The friend stated that he certainly did — to which the man replied, 'Then let me hear you say it.'"

"So the friend began, 'Now I lay me down to sleep. I pray Thee Lord my soul to keep. If I should die before I wake, I pray Thee Lord my soul to take.' When he had concluded the challenger said, 'Well, you sure fooled me. I didn't think you knew it.'"

The title "Lord's Prayer" is objectionable to the Author and he gives his reasons.

"Jesus could never have prayed the prayer which, to us, has always been known as 'The Lords Prayer.' Strictly speaking, this must be, and is, the disciples' prayer."

Thereupon, Mr. McGee launches into a study of what he calls "the mechanics of this prayer." His analysis is both convincing and edifying. He has great respect for the Prayer and shows that it contains natural petitions of those who are Christ's disciples. It represents prayer at the highest level.

After emphasizing the two character-

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istics of simplicity and brevity, Mr. McGee points out:

"Looking more closely into its structure we find that there are two major divisions in this Prayer. There is a part which deals with the glory of God: 'Thy kingdom come, Thy will be done on earth as it is in heaven.' And then there is the other division which deals with the wants of men: 'Give us this day our daily bread.' We will have more to do with these petitions in a later chapter."

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ing chains. My ankles do not know the feel of wrought iron. I have ever been at liberty to bask in the surf, lounge in the meadows, hike the snow-capped mountains, caper through the woodlands, or travel the dusty length of a country road ...

Yet all the while I was a man of despair, I was in the very bonds of misery. For I was a prisoner.

There are no walls on earth that close one in so surely as those which compose the Bastille of Sin. Nor does the world afford chains which bind more securely than the thongs of evil habit. And "there is none righteous ... for all have sinned and come short of the glory of God."

My dungeon cell was my sinful self, and though I traveled far, my prison was continually there, and I a constant captive ...

Then it was that I received my pardon. It came as a sunrise comes upon the darkened earth. My fetters fell off. The cords were loosed. The gates opened wide in sweet release ...

I was a prisoner, but I discovered God's Emancipation Proclamation. "If the Son shall make you free, ye shall be free indeed."

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A Christian is a *mind* through which Christ thinks, a *heart* through which Christ loves, a *voice* through which Christ speaks, a *hand* through which Christ helps.

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—Abraham Lincoln.

When you are so devoted to doing what is right that you press straight on and disregard what men are saying about you, there is the triumph of moral courage.

—Phillips Brooks.

Oh God, Thou hast made us for Thyself, and our hearts find no rest until they rest in Thee.

—Augustine.

A pessimist is a person who mourns because his purse is half empty; an optimist is the one who is happy because his purse is half full.

The Lord has perfect eyesight. He sees what is in your heart. The Lord has perfect ears. He hears what you think.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives.

—President Grant.

Satan selects his disciples when they are idle; but Christ chose His when they were busy at their work, either mending their nets, or casting them into the sea. If you are idle you are on the way to ruin, and there are few stopping places. It is rather a precipice than a road.

—Beecher.

If there is righteousness in the heart, there will be beauty in the character.

—Chinese Proverb.

If I am decent merely because the neighbors require it, my decency is not really decent. But when I am honest, not because business demands it, but because I demand it . . . when I am generous, not because my friends insist upon it, but because my heart insists upon it . . . when I am decent, not because the neighbors require it, but because I require it . . . THEN I have found the secret of responsibility.

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Eloquence is the speech of one who knows what he is talking about and means what he says. It is thought on fire.

—William Jennings Bryan.

The love of God ought continually to predominate in the mind and give to every act of duty grace and animation.

—Beattie.

Born of God, attach thyself to Him as a plant to its roots, that ye may not be withered.

—Demophilus.

A sunset in one land is a sunrise in another. Death, which seems to end all, is only life's beginning in another realm.

Death is only the shadow on the river of this life where it meets the great sea of eternal life.

—Babcock.

Employ thy moments well and thy days will be well taken care of.

—Mary Celia Ruberg

An evil thought passes thy door first as a stranger. Then it enters as a guest. Then it installs itself as a master.

—Saint Augustine.

No sin is small. It is against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.

—Taylor.

SUNDAY SCHOOL

LESSON NUMBER ONE

October 18, 1953

A NEW RACE OF PEOPLE

Matt. 5:13-16; John 14:12-15;

I Cor. 3:6-15; II Cor. 5:14-20;

James 1:22; 2:14-18

MEMORY TEXT: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.

(1) THE KEY WORD OF THE LESSON IS "NEW."

The lessons for the last quarter of 1953 are grouped together under the general heading of "A New World." Many take this to suggest an optimistic outlook. The new world which the human family has entered is supposed to be a *better* world ... but is this actually the case? That a world change is in progress no one will deny.

We have entered a new world physically, but not morally. There is a sense in which a new world has opened before us through mastery of nature. The telephone, the radio, the automobile, the air machine, the structure of the atom, nuclear fission, hydrogen bomb, rapid methods of communication and transportation — have precipitated a revolution in human affairs. An all new vocabulary has been created.

From an unseen Satanic source the mind of mankind is being bombarded with anti-Christ and atheistic doctrines. Communism, motivated by hatred for human liberty and Christianity, operating on an international scale, has pried loose the foundations of orderly government. This has produced a world-wide social change.

Yes, we have entered a new world — a world of fear, danger and uncertainty. Addressing the General Assembly of the United Nations last month, Secretary of State Dulles said: "Physical scientists have now found means which, if they are developed, can wipe life off the surface of this planet. The words that I speak are words that can be taken literally. There is no problem that compares with the problem of saving the human race from extinction."

This is man's new world — a world headed toward judgment for serving sin

and Satan. The New Testament definition for "new," as used in today's lesson, suggests something quite different.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Men in Christ are members of a new creation, possessors of eternal life which cannot be inherited through the physical birth. This union is transforming. It is called a creation, the commencement of a new state of being. The in-Christed race, produced by the supernatural action of the Holy Spirit in human souls, is a *new race, a new humanity*.

This program will eventually triumph in our world, but not until after men have tried everything else and exhausted themselves in judgment. The Scriptures speak of ultimates — a new song, a new name, new heavens, new earth, the new Jerusalem, the new man, the new creation.

(2) THE KEY VERSE IS MATTHEW 5:13.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing."

This metaphor is taken from the Sermon on the Mount. The four verses assigned for our study immediately follow the Beatitudes. Christians are called "the salt of the earth" and "the light of the world."

The first verse of the Chapter leaves no doubt as to whom Christ was speaking — namely "his disciples." Taken as a whole, this famous Sermon contains the ethical code of His followers for the age of the Church.

Salt is a preservative that restrains putrefaction and corruption. Because of the sinful state of man's nature, society

is essentially corrupt. It is the mission of Christians, scattered among their fellows like salt in food, to arrest this trend and thereby keep human institutions from falling apart through inherent rottenness.

But if the Church loses its saline property and becomes cold, formal and lifeless with only "a form of godliness denying the power thereof," it is good for nothing. If Christianity, on which the health of humanity depends, exists only in name, devoid of saving elements, wherewith shall the world be salted?

Christians have spiritual weapons, more powerful than anything known on human levels, which should be kept in constant use. Mary, Queen of Scots, admitted that she feared the prayers of John Knox more than the armies of England and France.

Civil war swept France in the latter part of the eighteenth century. Flames from the holocaust moved across the English Channel. England was threatened with a similar fate. The Wesleyan revival broke out in the nick of time and historians credit this visitation with saving the Country. "*Ye are the salt of the earth.*"

By way of contrast, the Russian Orthodox Church failed God and humanity between the year 1908 and 1917. At the very time when mobs were forming in St. Petersburg, ecclesiastical dignitaries were debating in another section of the city over the kind of decorations to wear on vestry garments. "*It is henceforth good for nothing.*"

(3) THE KEY FACT: FOLLOWERS OF CHRIST ARE EXPECTED TO DO "GREATER WORKS."

Christians are expected to be diligent. There is work to be done. Salt must be put to use. Light must be kept burning. "What doth it profit though a man say he hath faith, and have not works?" "We are labourers together with God." "Ye are God's husbandry."

Dr. Charles Hodge says: "The Church is God's husbandry, or farm, which He renders fruitful by the light of truth and the dew of His grace, and on which His servants labour. This is a familiar Scriptural illustration as the Church is often called the vineyard of the Lord, in which His ministers are labourers."

"Verily, verily, I say unto you, He

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that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12.

How can frail humans hope to do "greater works" than those performed by the Son of God in the days of His flesh? They cannot feed five thousand by multiplying a few cup cakes made of barley ... or quiet roaring waves and blasting gales ... or raise the dead.

Let it be noted that in this passage Christ was not speaking of miracles, signs and wonders — but *works*!

Because of the brevity of His earthly ministry, and the restricted geographical area covered, the Church has been able to reach far greater numbers of people with Christian "works."

Billy Sunday once reported 8,700 conversions in five services, held in one day, at Cleveland, Ohio. Dr. Winrod probably reaches more people in a single Defender Hour broadcast than heard the voice of the blessed Saviour during His entire three years of public ministry. It is expected that faithful followers of the Christ shall exhaust every opportunity to serve ... and direct their efforts in channels that promise to produce maximum results. "Ye are God's husbandry."

LESSON NUMBER TWO

October 25, 1953

THE MENACE OF BEVERAGE ALCOHOL

Prov. 23:29-35; 31:4-5;

Isa. 5:11-14; Matt. 18:6;

Luke 19:1-10; Rom. 13:11-14

MEMORY TEXT: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2.

(1) THE KEY WORD OF THE LESSON IS "DRINK."

The texts before us seem to fall in about the following divisions. (a) The tragic story of an intoxicated man, Proverbs 23:29-35, (b) Leaders must avoid intoxication, Proverbs 31:4-5, (c) Nations are weakened when strong drink flows, Isaiah 3:11-14, (d) The horrible crime of causing a child to do evil, Matthew 18:6, (e) An illustration of conversion, Luke 19:1-10 and (f) A convincing statement by Paul advocating sobriety, Romans 13:11-14.

The reference from Proverbs gives a factual and vivid description of a man robbed of his normal senses by the consumption of liquor. One only needs to walk late at night, the streets of the av-

erage large American city, for evidence to support the wise man's indictment.

A man driven out of his mind by the alcohol *narcotic* brings "sorrow" upon himself, engages in "babbling" instead of intelligent speech, engages in sensual practices and endangers both his life and the lives of others, "wounds without cause." Solomon warns, for the safety of the populace, that men occupying positions of authority should shun strong drink as they would an "adder."

The word "narcotic" is used advisedly. Beverage alcohol is neither food nor stimulant.

Food provides nourishment, can be stored in the body, contributes to growth. Alcohol does none of these things. It produces energy, a wasteful form of energy, but lacks essential substances for developing bodily tissue.

A stimulant elevates, accelerates, increases force and efficiency in some particular performance. Alcohol does none of these things, any more than ether or chloroform. By selective poisoning it has a destructive, depressing effect upon both the brain and spinal cord. Even the smallest doses of this poison dull the capacity of the brain to think and, among other things, endanger life on the highways.

The senior Henry Ford once asked: "Who would want to ride with a drunken aviator?" Thomas Edison said: "I have better use for my brain than to poison it. To put alcohol in a human brain is like putting sand in the bearings of an engine."

(2) THE KEY VERSE IS ISAIAH 5:11.

"Woe to them that rise up early in the morning, that they may follow strong drink; that continue until night."

The prophet attributes the downfall and "captivity" of Judah to moral collapse and indicts drinking as the major crime. There is a lesson here which the American people should take home to themselves.

Our Country is likewise passing through a moral sag and the liquor nar-

cotic is in large measure responsible. National morality cannot be safely separated from democratic government. Only when the national conscience is active, with a premium placed upon honesty, integrity and morality, can voters be depended upon to make safe decisions at the ballot box. Whatever attacks morals strikes at the foundations of government.

Let us ask ourselves: Can a nation soused in alcohol that spends six times as much on liquor as it does for the support of its Churches ... can a nation whose citizens consume ever-increasing quantities of a drug that denies them the right use of their senses, hope to put off indefinitely the day of reckoning?

(3) THE KEY FACT: CHANGED HEARTS MEAN CHANGED LIVES.

The lesson for today includes the story of Zacchaeus and his conversion — illustrative of the change in every life that turns from sin and accepts the seeking Saviour.

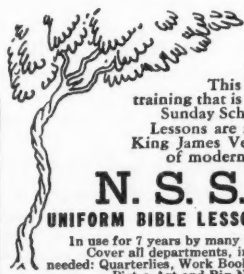
Roman knights and wealthy men of Rome bought the taxes and customs in particular provinces for a fixed sum and then made assessments on the people to reimburse themselves and make a profit. Under them were chief publicans, like Zacchaeus, who did the actual collecting. Such men were thoroughly hated.

To have a publican in the family was considered a public disgrace. It was a common saying that promises made to murderers, thieves and publicans need not be kept. An odium rested upon them.

But Zacchaeus wanted to see Jesus. This caused him to climb a tree in the path. He was sick of his occupation and wanted to enter upon a new life.

We should not have felt surprised had Jesus upbraided him for his wicked conduct. But the Master chose a better way. He allowed His love to go out to him. The transformation was complete.

It is not enough to tell a man that drinking is wrong. He needs a deliverer.



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Paul discusses the evil of "drunkenness" in today's lesson (Romans 13:11-14) and then moves swiftly to the remedy — "Put ye on the Lord Jesus Christ."

A well known writer says: "The New Testament never tells one not to do this or that, not to indulge in this vice or that, without, at the same time, telling that person what he is to do, how he is to live, so that the fullness of a positive life overcomes the things that prevail in the life of unregenerated men and women. Christian life is not one empty of the things of the world so much as it is one filled with the things of the Lord. We shall not walk in darkness, if we put on the Lord Jesus Christ. "The decisive, the satisfying, the thorough moral victory and deliverance comes to the Christian man, not by trampling about with his own resolves, but by committing himself to his Saviour and Keeper."

LESSON NUMBER THREE

November 1, 1953

CHRISTIAN HOME LIFE

Gen. 1:27-28; Deut. 6:4-9;

Prov. 22:6; Matt. 19:3-9;

Luke 10:38-42; Eph. 5:21-6:4;

II Tim. 1:5-7; 3:14-17

MEMORY TEXT: "God setteth the solitary in families." Psalm 68:6.

(1) THE KEY WORD OF THE LESSON IS "HOUSE."

One writer has said: "Six things are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God."

The assortment of texts which comprise today's lesson point the way to a successful, happy home. If all schools were closed and textbooks burned; if all organizations of church and state were dissolved, those Scriptures would be sufficient for rebuilding society.

Civilization is indebted to three institutions for existence — the home, the church and the school. The home is the oldest and most important. The early church grew out of Christian families and was organized in homes. In Phil-

mon 2, we read of "the church in thy house."

During Old Testament times, one member of the family, usually the father, served as priest and led the group in worship. The home was the church. The school likewise had its beginning inside family circles.

Susanna Wesley conducted school for a dozen children in her modest parsonage home at Epworth. Besides the group classes, she gave individual training for each child at certain hours of the day. Out of that "school" came two of the mightiest leaders of church history — John and Charles Wesley.

Because a new generation had grown up in the wilderness, Moses repeated (in today's lesson) the foundational laws given forty years earlier ... and ordered his people to "teach them diligently to thy children, and thou shalt write them upon the posts of thy house."

"And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." The purpose of this command was to keep all members of the family constantly mindful of their responsibility to God. It was a custom in those times for people to carry pieces of parchment or other materials on their garments, bearing words of moral and religious import, as reminders of good behavior ... in much the same way that Christians today hang mottoes and Scriptural plaques on the walls of their homes.

(2) THE KEY VERSE IS EPHESIANS 5:25.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

The Genesis (1:27-28) part of our lesson lays the groundwork for normal home life. Four facts are brought into focus:

(1) Contrary to the evolutionary theory, man has a distinct and noble origin.

(2) He bears God's image in a three-fold way: (a) the *rational* image, giving him capacity for communion with his Maker, (b) the *moral* image, imperfect because of the coming of sin, but still enabling him to distinguish between right and wrong, and (c) the *potential* image reflected in the mysterious and unfathomed depths of the human soul.

(3) The human species was created of two sexes, male and female and ...

(4) Given the responsibility for organizing families and propagating the race.

As Eve was the bride of the first Adam, the Church (the saints of all ages collectively) is the bride of Christ. "The first man Adam was made a living soul; and the last Adam was made a quickening spirit."

In the nature of things, it is the place of wives to "submit yourselves unto your own husbands, as unto the Lord." This implies cooperation, not inferiority. The woman is, in some ways, superior to the man, and vice versa. Her duties to home and race are simply different.

The command to husbands to "love your wives" corresponds to the command given wives. Whatever seems one-sided is compensated for by the kind and degree of love required of husbands. Paul recognized an equal ground.

All this is predicated upon the assumption of unquestioned loyalty between the contracting parties. There can be no other basis for normal home and family life. One man and one woman, true and devoted to each other, is the divine plan for domestic tranquility and the propagation of the race!

(3) THE KEY FACT: NEW TESTAMENT PRINCIPLES ASSURE HAPPY HOMES.

When tricksters tried to trip Christ with treacherous questions, He quoted Genesis. Dean Alford says: "Our Lord refers to the Mosaic account of the creation as an historical fact of the first creation of man; and grounds his argument on the literal expressions of that narrative."

He defended and recognized the sanctity of marriage as an indissoluble union ... and stated His own irresistible conclusion, in a sentence since repeated universally at marriage ceremonies in Christian lands. God has ordained that one man and one woman should live together in this life as long as both are living.

The fundamental thought running through the story of Christ's visit to the Bethany home of Lazarus, Mary and Martha (Luke 10:38-42) is that He should be given the place of preferment in every Christian household. His pres-

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ence cultivated ... and His teachings observed, will mean the creation and security of family ties on highest levels.

The portions of Paul's letter to Timothy which are included in the present lesson, set forth some of the advantages enjoyed by children who grow up at Christian firesides. Both his grandmother Lois, and mother Eunice, were deeply religious.

Note should be taken of the fact that the "holy scriptures" were prominently displayed in the home, by Timothy's parents. The importance of God's Word as a sheltering and character building influence upon youth, cannot be overestimated.

LESSON NUMBER FOUR

November 8, 1953

STRONG CHURCHES NEEDED

Acts 2:41-47; Phil. 1:27-30;
2:12-18; I Pet. 2:4-10;
Rev. chapters 1, 2 & 3

MEMORY TEXT: "Let your conversation be as it becometh the Gospel of Christ." Philippians 1:27.

(1) THE KEY WORD OF THE LESSON IS "ACCORD."

Today's lesson falls into four natural divisions: (a) Spiritual power generated through unity, Acts 2:41-47, (b) Paul's admonition to the Churches of all time given through the one at Philippi, Philippians 1:27-30 and 2:12-18, (c) The Church viewed as a spiritual temple, I Peter 2:4-10 and (d) The prophetic message of the seven Churches of the Apocalypse, Revelation chapters 1 to 3 inclusive.

The Church existed two decades without a Bible. The earliest books of the New Testament were not written until twenty years after the death of Christ. Some did not appear for sixty years. There was therefore a period when believers were compelled to rely upon the oral teachings of the apostles for a record of what they believed.

This fact made doubly important the Pentecostal pronouncements by Peter. The Apostle's Creed may have been written during this period. Tradition says that each of the twelve Apostles contributed a clause. We observe that the three thousand converts, at Pentecost, "continued stedfastly in the Apostles' doctrine."

Dr. C. J. Vaughan says: "They (the converts) knew nothing as yet in detail of their new Master. The particulars of His life; the words of warning and precept, of counsel and encouragement,

which He uttered; the precious maxims of life and conversation which fell from His lips in hours of comparative privacy when He expounded to His disciples things spoken in parables to the multitude; still more, the various items of that perfect example.

"His meekness under provocation; His wisdom in answering cavils; His patience in removing difficulties; His abhorrence of deceit and guile; His tenderness towards the conscience stricken and repentant; above all the incidents of that last week, of that last night, now brought back to their remembrance by the Holy Spirit, with many sharp pangs of sorrow for the share they themselves had borne in adding to His sufferings; and then the reminiscences of visits paid to them again and again after the Resurrection, when He was explaining the secrets of His kingdom and fitting them to be His messengers and ministers in the world; *how must the Apostles have busied themselves in recalling and recounting these things to a congregation wholly ignorant of them.*"

The secret of the evangelistic successes at Pentecost was the fact of harmony, the spirit of unity which existed within the body of believers. They were "with one accord" ... united at the communion table "in the breaking of bread," and in "the prayers."

Leftist preachers and red propagandists have said that the Jerusalem congregation practiced Communism because the members pooled their possessions. They did have things in common, in this respect, and the experiment proved to be an economic failure. This is the only New Testament Church for whom special collections had to be taken among other groups to relieve physical suffering. (Acts 11:27-30; 24:17; I Corinthians 16:1)

There is no similarity whatever between the deeply religious attitudes of these people and the atheistic rulers of modern Russia.

(2) THE KEY VERSE IS REVELATION 3:22.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

The seven Church letters addressed to the congregations at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea contained messages adapted to the needs of these groups in 96 A.D. ... but they also contained a broader meaning, a mystical significance, a prophetic message adapted to the Churches of all time. They wrote the history of the Church in advance and divided it into seven sections or ages.

There are two mountain peaks of prophecy — namely, the first and second

coming of Christ. Between these two events there is a floor, a valley, that covers the dispensation of the Church, divided into seven periods. Laodicea, the Church age in which we are now living, is the last before the curtain drops.

In Revelation 3:14-22 we find Christ's message to the Church of the twentieth century.

(3) THE KEY FACT: CHRISTIANS ARE EXPECTED TO WORK TOGETHER.

Paul penned a message to the Church at Philippi — and to us, when he said:

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

The word "conversation" comes from the Greek *politeno* and refers to duties and obligations developing upon one by virtue of membership in a group. The individual Church member has unmistakable responsibilities to the body as a whole. These are explained in the Philippian letter.

The Greek term translated "stand fast" presupposes holding one's ground against opposition. This is to be done "in one spirit" — referring to the *unity of the spirit* in which members of the Church should be fused and blended.

The word "striving" stems from a Greek phrase used in other passages as describing an athletic contest. We get our modern word "athlete" from it. The picture is that of a group of athletes, cooperating as a team against another team, working in perfect coordination. And this is also a picture of Church members working together, according to the apostolic ideal.

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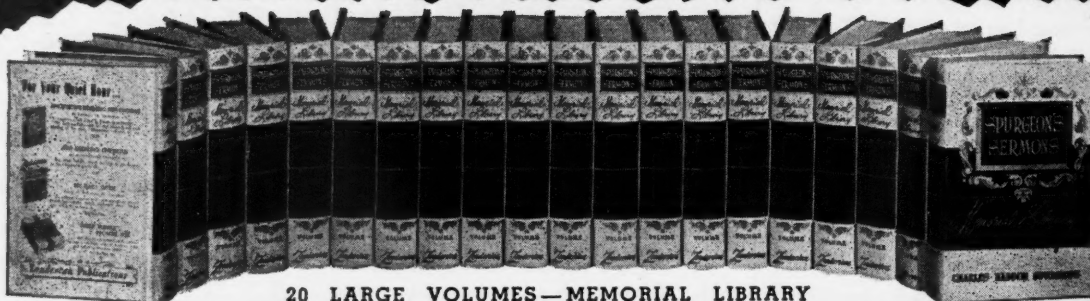
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